

THE LIFE OF RELIGION

OR

Z. 14.

Short and sure Directions,
teaching how

- | | | |
|-----------------------------|---|------------------------------|
| 1 <i>Believe aright.</i> | In a
series of
expo-
sition on | The Creed. |
| 2 <i>Live aright, &</i> | | 2 The Ten Com-
mandments. |
| 3 <i>Pray aright.</i> | | 3 The Lords
Prayer. |

Put into this kind of method, that it might
be better

1. *Inform the Understanding,*
2. *Affect the Soule,* and
3. *Help the Memory.*

Hereunto is added also a short Treatise on
the Lords Supper: with Prayers to be used
before, at, and after the Communion.

By A. B. Minister of Gods Word.

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and are to be sold at his shop neere the
Conduit in Fleet street 1615.

THE LIFE

OF

STONEMAN'S



1421:90

To the Honorable Knight,
the most Iudicious and lear-
ned Sir FRANCES BACON,
the Kings Attorney
Generall.

IT was my chance (Right wor-
thy Sir) that you were pre-
set a hearer of my first made
sermons: and if I might take
their words that told me,
you gaue good words of me then, and concei-
ued good hopes of me for the time to come: on
this inducement I resolved to present you
with my first publisht writings, but I was a-
bashed in my selfe, and ready to fall off from
my purpose, remembring a passage in your
first booke of The Aduancement of lear-
ning, where you seeme ncerer to reprehens-
on then defence of those, that dedicate their
books & writings not to their owne equals,
but to men of greater rancke. And had I not
considered with my selfe, that where there
were so many good parts of nature and lear-
ning, there could not choose but be much hu-
manity; the greatnes of your place, and your
worth surmounting greater places, then that
you bold, had deterd my meannesse and slen-
derneesse

At Ken-
sington
in Iuly
1607.

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nesse from this attempt, neither had I dared to haue offerd that vnto you, which I haue now presumed. This I know, that for the Argument there can be an vnfitnesse in no booke to be presented vnto you, a man so generally read and learned: & I am perswaded that he that is so industrious as your selfe, and abounding with so many vertues, will euen loue and cherishe the least shew and resemblance of the same in others. Well iacta est alca, I am now come before you, and if you shall vouchsafe mee but a kinde and cheerefull aspect, it will much cheere me: but if I might vnderstand that I haue written any thing that may be to your tast, the approbation of your learned iudgement alone shall bee vnto me more then the applause of a large Theater. Howsoener it shall be, let me intreate and obtaine this of your goodnes in the name of learning, though I be but the least and meaneest in her common wealth, that you would not utterly dash and put me out of countenance, whose very wit and courage will euen stand and fall with your countenance.

The man that highly loues
and admires your vertues

RICHARD BRVCH.



If thou shouldest aske mee, why I would write of things so much intreated off, why I would write in such a method, I haue an answer at hand for both thy questiōs, though not one and the same for both: there lay a kinde of necessity on mee to write of one part of this treatise, *The Lords Praier*, (that drew on the rest) to disauow a sonne of the people that was fathered on me, nothing like me nor my children, who though they are most of them rough-hewed like their father, yet haue they all their portion of wit and common sense. For the nouelty of the method, let this answer thee, that knowing that by many parasanges I could not come neere, nor attaine vnto the worthies of our Church, as many as haue written of these things a *Caluin* & an *Vrsin*, a *Viret* and a *Virell*, a *Perkins* or a *Granatensis*, with others whose learned comments and bookes of institution are in hand: I fell into this new forme of method, that thou mightest know though *nihil est iam dictum, quod non sit dictū prius*, & al do sing but the very same song: yet we can in this age set out our learning in new fashions of words and method, as the men of the age can set theselues forth in new fashions of cloathes. Thou hast the reason of these my numbers, maiest thou vse them to thy profit & comfort, fare thou well.

A preface or introduction to the Booke, containing a rea- son of the Title.



*Feare me it may be iustly said
of many a one, that now a
daies makes profession of re-
ligion, as it is said to the An-
gell of the Church of Sardis,
Reuel. 3. 1. Thou hast a
name that thou liuest, and art dead; For
how great soeuer the shew be that they make
to the world, yet if they were examined of their
faith, it would be so farre, that they should be
bespoken with the Canaanitish woman, Great
is your faith. Mat. 15. 28. That we should ra-
ther bespeake them as our Sauour his Disci-
ples. Mat. 16. O ye of little faith, or, O ye of
no faith rather. If their workes were well seene
and considered, we would not commend them
for their fruites, but speake to them in the
words of the Baptist, As trees that did not
bring forth good fruit. Mar. 3. 10. yea if they
would seriously consider with themselves of
their key cold praiers, how heauy, leaden, dull,
and dead they were in their deuotions, they
would euen testifie against themselves, that
they had little or no feeling at all in them-
selves, that they had little or no life at all of
grace in them.*

Of their holy and sound faith, of their god-

Or Introduction.

ly conuersation, of their deuout prayers, are men rightly termed religious, the outward shewes of words, of lookes, of gestures make men no more such, then doth his weed the Frier: He that hath true faith is religious. The iust by his faith shall liue. Abac. 2. 4. Here then is life. He that walkes in the way of the commandments, in the way of good workes, which God hath ordained that we should walke in them, is religious: These are the waies of life, wherein if we keepe vs, we shall be safe a ruina mortis, from the ruine of death: here is also life. Aliue from the dead saith the Apostle. Rom. 6. 13. and dead indeed w^o sinne, but alieue vnto God through Iesus Christ our Lord, v. 11.

If the spirit and life of God be in a man, he shall quickly find it in his prayers, he shall thereby quickly find, if he haue any sparke of grace or religion, if he be earnest and feruent in them, if they be full of zeale: It is a sure signe that a mans soule and heart are religious, when hee can poure them out in praye before God. There is the presenting of our bodies a lining sacrifice, holy and acceptable vnto God. Rom. 12. 1. And there is the presenting of our prayers also a lining sacrifice, for our soules are in them. Here then also is life.

True faith, an holy conuersation, and pure deuotion doe constitute a man, and absolue him for religious: in each of these there is life, in
them

The Preface

them altogether is the life of religion.

1. The rule of things that are to be beleued, *Regula credendorum*, is the Creed; in this short exposition may perchance be found some what that may informe a mans understanding in the knowledge of the mystery of godlines, and to teach him also to make application of his knowledge to himselfe. This is for faith.

2. The rule of a mans life are the Commandemens, of which we may say in the words of the Prophet: This is the way walke in it. This small treatise will affoord a man some light in the way, and give him some entrance, to the understanding of the precept, and practise of the duties that are required. This is for conuersation.

3. The rule of a mans praier, is that praier which the Lord himselfe hath taught vs. somewhat for a mans learning to teach him to pray according to this praier, may hee find in this small Booke. This is for deuotion.


3. The Lord of life giue vnto vs to liue in this World the life of grace, that in the other we may liue the life of glory: here to liue religiously, that there we may liue blessedly, through his Sonne our Lord and Saviour Christ Iesus. Amen.

THE LIFE
of Religion.

*The first Heads or Grounds of the
Exposition following.*

The Creed.

I Beleeue in God,

1.  Cknowledg-
ing that hee
is but one.
2. Apply-
ing him to
my selfe.
3. Relying
on his helpe.

The Father,

1. Of his eternall Sonne.
2. Of his elect Angels.
3. Of his faithfull people.

B

Almighty

Almightie,]

1. To doe whatsoever hee shall please.
2. To doe things to vs impossible with ease.
3. To giue strength to the feeble, and increase power to him that hath no strength.

Maker of Heauen and Earth,]

1. Creating of all things the kinds.
2. Establiſhing their order.
3. Guiding their course.

And in Ieſus; which ſaueth vs,]

1. From the guilt of ſinne.
2. From

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3

2. From the punishment of sinne.
3. From the power of sinne and Satan.

Christ, annointed vnto vs.]

1. A Prophet.
2. A Priest.
3. A King.

His onely Sonne,]

1. Not by creation.
2. Not by adoption.
3. But by eternall generation.

Our Lord,]

1. Not by a power vsurped and vniust.
2. Not by a power borrowed and limited.

3. But by a power ingenit, and lawfull purchase.

Which was conceived by the Holy Ghost,]

1. After the will of God alone.
 2. After a manner vnspeakeable.
 3. After the prophecies that went before.

Borne of the Virgin Mary,]

A thing.

1. In reason wonderfull.
 2. In example singular.
 3. In effect desirable.

Suffered,]

1. According to the truth foretold.
 2. With great fruit to vs.
 3. Lea-

The life of Religion.

5

3. Leaving vs an example to follow his steps.

Under Pontius Pilate,]

1. Before whom hee was brought bound.
2. To whom he was accused falsely.
3. By whom hee was condemned vniustly

Was [crucified,]

1. Despising the shame.
2. Enduring the torment.
3. Bearing the curse.

Dead,]

1. Verily and really.
2. Voluntarily.
3. Necessarily.

Buried,]

1. That he might shew the certain-
tie of his death.
2. That hee might bury our sinnes
with him in the graue.
3. That pursuing death vnto his
farthest hold, he might there con-
quer him, and sanctifie the graue.

He descended into Hell,]

1. That he might deliuer vs from
the streights and torments of
hell.
2. That he might destroy the diuels
Kingdome.
3. That hee might triumph ouer
powers and principalities, and
make an open shew of them, ha-
uing disarmed them.

*The third day he rose againe from
the dead,*

1. Which is to vs a signe that hee
hath ouercome death, and fully
satisfied for all our sinne.
2. Which is to vs a token that wee
must be raised here to newnesse of
life.
3. Which is to vs a pledge that we
shall rise againe to the resurrecti-
on of life.

He ascended into Heaven,

1. That he might prepare the way
thither, and take possession thereof
for vs.
2. That he might giue gifts vnto
men.
3. That he might send the comfor-
ter vnto his Church.

*And sitteth on the right hand of
God the father almighty,]*

1. Partaking of endlesse rest and felicity.
2. Administring and governing all things both in Heauen and in Earth.
3. Making intercession to his Father for his people.

From thence he shall come,]

1. Visibly.
2. Gloriously.
3. Sodainely.

*To iudge both the quicke and the
dead.]*

1. The wicked of them with all severity.

2. The

2. The iust amongst them with all clemency.
3. All in generall with all equity.

I beleue in the holy Ghost,]

1. Acknowledging his Godhead.
2. Taking him to be my Sanctifier and comforter.
3. Putting all the confidence of my heart in him.

I beleue the Church,]

1. The house of God.
2. The pillar & ground of the truth
3. The mother of the faithfull.

Holie,]

1. By imputation of righteousness.
2. By

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2. By inchoation of righteousness.
3. By being consecrate to an holy and diuine vse.

Catholique,]

1. In respect of place.
2. In respect of time.
3. In respect of men, the members of the same.

The communion of Saints,]

which consists,

1. In the vnion and coherence of the faithfull with Iesus Christ.
2. In the vnion and fellowship of the faithfull one with another while they liue together here on earth.
3. In that which these of the Church militant partake with those of the Church triumphant.

The

The forgiveness of sinnes,]

1. The guilt of them done away.
2. The spot of them purged.
3. The punishment remitted.

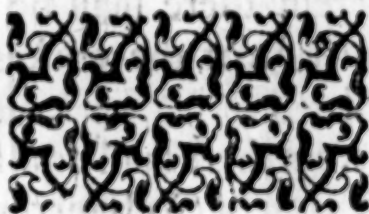
The resurrection of the body,]

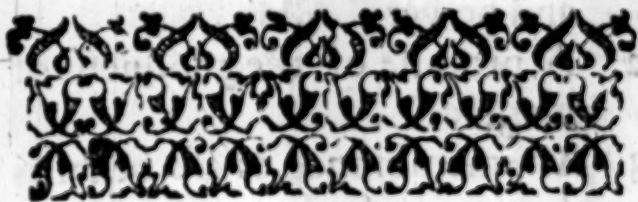
1. Wherein there shall be a small destruction of the workes of the diuell.
2. Wherein there shall be a full manifestation of Gods mercy on the faithfull.
3. Wherein there shall be a fearefull declaration of his iustice on the wicked.

And

And the life euerlasting,]

1. Which is the gift of our God.
2. Which is the end of our hopes.
3. Which is the complement of our happinesse.





The ten Comman- dements.

God spake these words,]

¹ **W**hose is the gretest authority
² Whose words are words of
veritic.

3. Who requires our perfect obedi-
ence and the hearts sinceritie.

Saying: *I am the Lord thy God
which brought thee out of the land of E-
gypt, out of the house of bondage.*

In the words of which preface,
that we should yield more willing o-
bedience to the precepts following:
the Lord sets out vnto vs three
things to induce.

1. A

1. A declaration of his eternall rule and power.
2. A promise of the goodnesse of his grace.
3. A remembrance of his benefits before conferrd.



The first Commandement,

Thou shalt haue none other gods before me,]

First, The things commanded in this precept are,

1. That we know the true God and acknowledge him.
2. That we fall downe and doe reuerence before him.
3. That with purpose of heart and minde we cleaue fast vnto him.

Secondly, The things forbidden in this precept are,

1. Ignorance of God his word and works.

Errors

2. Errors concerning God, the persons of the godhead and their properties.
3. The affection set on any other thing but God.

The appendix of the first Commandment.

Thirdly, Promises and threatnings not exprest.

1. If herein we harken to his voice we shall be his chiefe treasure aboue all people. *Exod. 19. 5.*
2. If we like not to retaine him in our knowledge, he will giue vs ouer to a reprobate minde, and vile affections. *Rom. I. 26. 28.*
3. If in our hearts we estrange our selues from him, he also will be farre from vs, and from our helpe.

The

The second Commandement.

*Thou shalt not make to thy selfe any
grauen image, &c.]*

The things required in this precept are :

1. That we be religiously carefull of all the parts of Gods seruice.
2. That we stir vp our selues thereunto by all godly meanes.
3. That we stoutly oppose against all corruptions, which may defile the pure worship of God.

The things prohibited in this precept, are

1. Idolatry.
2. Hypocrisie.
3. Prophanesne.

The

The Appendix of the second Commandement.

Thirdly, An exhortation to obedience set downe at large,

1. Because the God that requires the true worship, and forbids the false, is a mighty & a iealous God.
2. Because he punisheth the breach of this Commandement severely on the wicked and their posteritie.
3. Because he rewardeth the obseruance thereof plentifully to the godly and their seed after them.

The third Commandement.

Thou shalt not take the name of the Lord thy God in vaine,]

First, The things inioyned in this precept are,

1. That wee sweare in due and lawfull manner.

C

2. That

2. That wee zealously confesse to Gods glory the truth and will of God that we know.
3. That we call vpon the Lord, and glorifie him giuing thanks vnto him.

Secondly, The things forbidden in this precept are:

1. That we vse no needelesse and vnholly oathes.
2. That we speake not vnreuerently of God, his word, his workes, or titles, &c. nor abuse them.
3. That wee disgrace not our holy profession by an vnholly conuersation.

The Appendix.

Thirdly, Threatning from God, that he will be reuenged on those, that sacrilegiously rob him of his glory, which he will doe

1. Surely.
2. Swiftly.
3. Seuerely.

The

The fourth Commandement.

Remember the Sabbath day to keepe it holy.

First, The things commanded in this precept are,

1. That on the Lords day we doe all holy and religious works.
2. That we cease from our worldly labours,
3. That we rest from sin and wickednesse.

Secondly, The things forbidden in this precept are,

1. The foreflowing of the assebling of our selues in the congregation.
2. The doing of our ordinary works.
3. The doing of the worksof the flesh and of the diucll.

The Appendix.

Thirldy, A reason drawne from the example of God.

1. Who rested that day.

C 2

2. Who

2. Who blessed that day.
3. Who sanctified that day.



The fifth Commandement.

*Honour thy father and thy mother,
that thy daies, &c,]*

*First, the things required in this precept
are,*

1. That we obey them in all things
in the Lord.
2. That wee deale faithfully and
thankfully with them.
3. That wee shew our selues respec-
tively kind vnto them.

*Secondly, The things forbidden in this
precept are,*

1. Resisting them in their iust com-
mands.
2. Prouing vnfaithful and vnthank-
full towards them.
3. Hating of their persons, and dea-
ling frowardly with them.

The

The Appendix.

*Thirdly, A promise of long life to the ob-
servers of this commandment:*

Now they prolong our daies.

1. By their fatherly care & prouisiō.
2. By their praiers.
3. By their blessing.

The sixth Commandement.

[Thou shalt not kill,]

*First, The things commanded in this
precept are,*

1. That we be peaceable in our whole conuersation.
2. That our hearts be fraught with pittie and compalsion.
3. That we defend and deliuer as much as in vs lieth, our selues and others from danger, violence and vexation.

*Secondly, The things forbidden in this
precept are,*

1. Wrath, and euill conceined, and
C 3 hidden

hidden inwardly in the heart.

2. All outward signes prouoking or incouraging to a mischiefe.
3. Hurt and damage offered to any mans body and life in deede.

The Appendix.

Thirdly, A threatning : He that sheds mans blood, by man shall his blood be shed. Gen. 9 : or, The murtherers hore bead shall not goe downe to the graue in peace. 1. King. 2. 6. God in his iust iudgement.

1. Either cutting him off by the sword of iustice.
2. Or shutting vp his soule into the hand of his enemy.
3. Or making the man of blood the executioner of himselfe.

The seuenth Commandement.

Thou shalt not commit adultery.]

First, The things required in this precept are,

1. That for the preserving of chastitie

stity we be religiously watchfull
ouer all our members.

2. That we tame our flesh and bring
it in subiection,
3. That we vse the remedy that God
hath appointed against inconti-
nency.

*Secondly, The things forbidden in this
precept are,*

1. All acts of vncleanness.
2. All thoughts of vncleanness.
3. All things that may nourish
lust, and stirre vs vp to vnclean-
nesse.

The Appendix.

*Thiraly, A threatning of fearefull
iudgements which ouertake Adulter-
ers, who are punished of God*

1. In their owne wines, God paying
them home in their owne coine.
2. In their owne bastard slips.
3. In their owne persons.

*The eight commandment.**Thou shalt not steale,**First, The things commanded in this precept are,*

1. That I labour with mine hands
the thing that is good. *Ephe. 4. 28.*
2. That I pay to euery man the
thing that I owe. *v. 10.*
3. That I rest contented with the
things that I haue. *1. Tim. 6. 6.*

Secondly, The things forbidden in this precept are,

1. That I take not any thing from a-
ny man with a strong hand.
2. That I hurt not any man by craft,
or forged cauillation.
3. That I be no picker, purloining
priniue from my brother his
goods and substance.

*The Appendix.**Thirdly, A threatning of Gods iudge-
ment against the theefe.**1. In his bodily life.**2. In*

2. In his soule.

3. In his goods and substance.

The ninth Commandement.

*Thou shalt not beare false witnesse
against thy neighbour,]*

*First, The things commanded in this
precept are,*

1. That wee set forth that which is good in our brother with deserved praise.
2. That wee interpret that which is doubtfull in him in the better sēse.
3. That we couer his infirmities and weaknesses in loue.

*Secondly, The things forbidden in this
precept are,*

1. That in any wise wee speake not that which is false of our neighbor.
2. That we speake not that which is true of him with a false heart.
3. That we discouer not his infirmities discourteously, nor aggravate his faults.

The

The Appendix.

Thirdly, A caueat to beware of the breach of this Commandement, least transgressing it,

1. We be made like vnto the Diuell.
2. We be punished in the same kind.
3. We be shut out from the presence of God.



The tenth Commandement.

Thou shalt not Couet,]

First, The things required in this precept are,

1. That our hearts be full fraught with charity.
2. That wee detest all sinne and iniquitie.
- 3: That we delight in all righteoussnes and equity.

Secondly

Secondly, The things forbidden in this precept are,

1. Euill thoughts arising out of our owne corruption.
2. Euill entertained from the diuels suggestion.
3. The least pleasure or delight in any euil motion:

The appendix of this tenth Commandement, as also of the whole decalogue.

Thirdly, An instruction to vse both this and those as a looking glasse therein to behold and see our owne deformity, wants and imperfections, who transgresse this and the other Commandements daily.

1. In thought.
2. In word.
3. In deed.

The



The Lords Praier.

Our father,]

1. **N**Ot in name only, but of our life and being also.
2. In affection, and
3. In effect and deed.

Which art in heauen,]

1. Of greatest maiestic.
2. Of perfect happinesse.
3. Of euerlasting continuance.

Hallowed

Hallowed be thy name,]

1. While beleeuing, we doe after thy word and commandements.
 2. While we speake reuerently of thy great name and titles.
 3. While in our hearts we religiously regard and thinke of thy power, wisdom, mercy, iustice, iudgements, &c.
-

Thy kingdome come,]

1. In the preaching of thy Gospell.
 2. In the power of thy Spirit.
 3. In the appearing of thy glory.
-

Thy will be done in earth,

1. On vs, in all that thou shalt thinke good.
2. In vs, in all that shall be good.
3. By vs in all that our hand shall finde to doe.

As

*The life of Religion.**As it is in heauen,]*

1. By thine only Sonne.
2. By thy holy Angels.
3. By thy blessed Saints.

Giue vs this day our daily bread,]

1. For our present necessitie.
2. Further commodity.
3. Future ability.

And forgiue vs our trespasses,]

1. Sinning of ignorance.
2. Falling of infirmity.
3. Offending of set purpose.

As we forgiue them that trespass against vs,]

1. Not retaining their iniuries.
2. Not

2. Not returning their iniuries.
3. Doing them good moreover for their iniuries.

And leade vs not into temptation,]

-
1. With drawing thy grace assisting from vs.
 2. Stirring vp stormes and warre against vs.
 3. Laying baits & blocks before vs.

But deliuer vs from the euill,]

-
1. Of our owne concupiscence.
 2. Of the wicked aduersary.
 3. Of the examples of this naughty age.

For

For thine is the

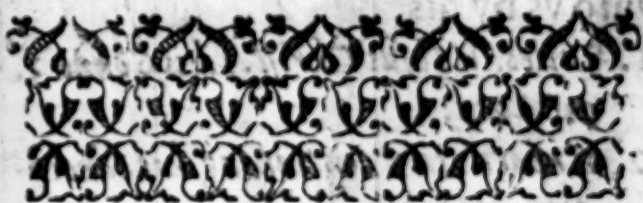
Kingdome,	{	1. Ouer all excel-
		ling.
the power,	{	2. All ruling and
		disposing.
and the glory,	{	3. Alwaies brightly
		shining.

For euer,

1. In all ages past.
2. At this time present.
3. In all times to come.

Amen: So shall it be.]

1. As thou hast said.
2. As we haue praied.
3. Herevpon our faith is staid, we
belceue, Lord helpe our vnbeliefe
euen so Lord Iesus, Amen, Amen.



The Resolution of the Creede.

1. **T**Here are three maine parts of
this the Apostles creed.

1. *The object of our faith, God.*
2. *The subject of beleeuing, the Church.*
3. *The benefits that we receiue of God
in the Church.*

2. The object of our faith, God
is distinguished into three persons.

1. *The Father.*
2. *The Sonne.*
3. *The holy Ghost.*

3. The first person is set out vnto
vs vnder these Appellations.

1. *Father.*
2. *Almighty.*
3. *Creator of heauen and earth*

D

4. *The*

4. The second person is set out vnto vs by his

1. *Titles.* 1. *Iesus Christ.* 2. *his Sonne* 3. *our Lord.*

2. *Incarnation containing his conception and birth.*

3. *His double estate of humiliation and exaltation: of humiliation, he suffered &c of exaltation he rose, &c.*

5. The third person is set out vnto vs by his

1. *Name, Spirit.*

2. *Attribute, Holy.*

3. *The intimation of his office, vnder these, his name and attribute.*

6. The Church is set out vnto vs by her qualities & description, to be

1. *Holy.*

2. *Catholique.*

3. *The communion of Saints.*

7. The benefits that we receive of God in the Church are these:

1. *Forgiueneſſe of ſinnes.*

2. *Reſurrection of the body.*

3. *Life euerlaſting.*

THE LIFE

of Religion.

The Creed.

The first Article.

I Beleeue in God,]

1.



Cknowledg-
ing that hee
is but one.

Perkins.

2. Apply-
ing him to
my selfe.

3. Relying
on his helpe.

For he is

1. *Alpha and Omega. Reuel. i.*
2. *My portion and my lot.*
3. *A tower to those that put their trust
in him.*

Vse 1. Therefore resort I to his written word therein to bee instructed concerning him,

1. *That he is.* —

2. *What hee is.* —

3. *Who he is.* —

That I may
haue a ground
for this my faith

2. Therefore come I vnto his fountaine, thence to draw of the

1. *Fuines of his grace.*

2. *Sweetnesse of his comforts.*

3. *Truth of his promises.*

That I may
taste & see how
good he is.

3. Therefore walke I without all feare, committing my way vnto him, and what belongs vnto me,

1. *Not trusting in my selfe.*

2. *Not trusting in the sonne of man.*

3. *Not trusting in any other creature.*

That I may
hold mee fast
by him.

The Father,]

1. Of his eternall Sonne.
2. Of his elect Angels.
3. Of his faithfull people.

For,

1. *He came out of his bosome.*
2. *They are called the children of God*
Iob 1.6.
3. *They are reckoned to him for a generation.*

Use 1. Hereupon I utterly condemn the blasphemies of those that denie God to haue a Sonne; and heresie of those that deny the Sonne to be begotten of the substance of the father, such as are

- | | |
|------------------------------------|--|
| 1. <i>The Iewes.</i> | } And doe beleene and hold this generatiō. |
| 2. <i>The Mahumetanes, and</i> ——— | |
| 3. <i>The Arrians.</i> ——— | |

2. Hereupon I renounce the error of the Saduces, which deny God to haue any such sonnes as Angels;

notwithstanding, besides in the names of their nature and office, the Scripture sets them out vnto vs, ter-
ming them

1. Of their dignitie,
thrones, and domi-
nions.

Bucan.

2. Of the effect, Sera-
phim.

3. Of the forme of
their apparitions
Cherubim.

And acknow-
ledge that hee
hath such of-
spring.

3. Hereupon I wholly build vp-
on my God, that he will doe for mee,
as for other his faithfull people, like
a louing father

1. Chastening me in
mercle.

2. Providing for my
need.

3. Turning al my suf-
ferings into good.

And in this
confidence I
draw neere vn-
to him.

Almightie

Almightie,]

1. To doe whatsoeuer hee shall please.
2. To doe things to vs impossible with ease.
3. To giue strength to the feeble and increase power to him that hath no strength.

For

1. *Nothing can hinder him to execute his will.*
2. *He is neither faint nor weary of his worke.*
3. *His power is performed in the weakness of the creature.*

Vse 1. I am humbled therefore in my selfe, thinking on such might and strength, and doe learne

1. *To trust in his mercies.*

2. *To tremble at his iudgements.*

3. *To magnifie his workes.*

Which brings
such mightie
things to passe.

2. I measure not his omnipotence by the scantling of my perceiuerance, when I see him worke great effects by

1. *Weake meanes.*

2. *No meanes.*

3. *Yea, against all meanes.*

Which doth
that which is
wonderfull in
our cies.

3. I consider not my weakenesse in the worke of his grace, being perswaded that he will inable me in all things

1. *To doe. ———*

2. *To suffer, and*

3. *To overcome. —*

Which will
be glorified in
his Saints, and
made maruel-
lous in all them
that belecue.

Maker of Heauen and Earth,]

1. Creating of all things the kinds.
2. Establishing their order.
3. Guiding their course.

For

1. *This is the worke alone of his power.*
2. *This is the worke of his wisdom.*
3. *This is the worke of his providence.*

Now then,

Vse 1. I acknowledge none for Gods to put my trust in them, but this all forming power, and forsake all other Idoll Gods; whether they be the names of

- | | | |
|----------------------------|-------|----------------------------------|
| 1. <i>Diuels.</i> | — — — | } For he is the
true Iehouah. |
| 2. <i>Men, or,</i> | — — — | |
| 3. <i>Fained Monsters.</i> | — — — | |

2. I wonder at no wisdom but at his, which ordereth all things comely, in

- | | | |
|--------------------|-------|------------------------------|
| 1. <i>Measure.</i> | — — — | } For he is the
eternall. |
| 2. <i>Number.</i> | — — — | |
| 3. <i>Weight.</i> | — — — | |

3. I

3. I bow my knee to him alone,
and rendring my selfe to him, cast all
my care vpon him,

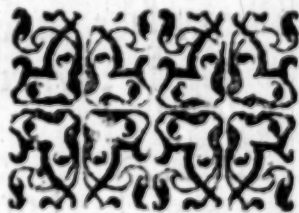
1. *Giuing thanks in
my successes.*

*Bastin.
Caluin.*

2. *Patient in my suf-
ferings.*

3. *Hauiing a good hope
for the time that is
to come.*

For he doth
gouerne all
things.



The second Article,

And in Iesus; which saueth vs]

1. From the guilt of sinne.
2. From the punishment of sinne.
3. From the power of sin and Satan.

For

1. He was made sin for vs. Gal. 3. 13.
2. He was made a curse for vs. Ga. 4. 4.
3. Hee appeared to loose the workes of the diuell. Ioh. 16. 5 4.

Vse 1. Whereas therefore the law of God accusing me, in my selfe I am but a lost creature, and can find nothing in me, but

- | | |
|-------------------------------|--|
| 1. A froward heart. | } I betake me
to this saluati-
on. |
| 2. A wicked life, and | |
| 3. A defiled consci-
ence. | |

2. Whereas wrath is here gone forth against me, and hell else-where prouided, that I may yet haue hope and safety

1. *In life.*2. *In death.*3. *In iudgement.*} I cleaue vnto
this Iesus.

3. Whereas folde vnder sinne a
captiue to the Diuell, I haue liued
long in bondage, that now I may be
freed from such,

1. *Bad Masters.*2. *Heavy chains, &*3. *Seruite labours.*} I flie vnto
this Sauour.

Christ, annointed vnto vs]

1. *A Prophet.*2. *A Priest.*3. *A King.*

For he

1. *Teacheth his people the will of his
Father.*2. *Maketh atonement twixt them and
their God.*3. *Doth mightily gouerne and defend
his Church.*

Vse 1. I therefore leaue all other
teachers, which speake not as the
word

word of God, to harken to this Prophet, with whose

- | | |
|-------------------------------|---|
| 1. <i>Threatnings I am</i> | } Because hee
hath the words
of truth and
peace. |
| <i>terrified.</i> | |
| 2. <i>Promises I am allu-</i> | |
| <i>red.</i> | |
| 3. <i>To whose precepts</i> | |
| <i>I doe obey.</i> | |

2 I come vnto the father through him, offering spirituall sacrifice, trusting to be accepted, and lay hold vpon his sacrifice, which was

- | | | |
|----------------------|-------|--|
| 1. <i>Priest.</i> | _____ | } Because hee
is the high and
only sacrificer. |
| 2. <i>Altar.</i> | _____ | |
| 3. <i>Sacrifice.</i> | _____ | |

3 I count me happy liuing in his gouernment, and will shew me faithfull to him, that so

- | | |
|----------------------------------|--|
| 1. <i>Mightily ouer-</i> | } Because he is
the King of
peace & right-
eousnesse. |
| <i>rules and puni-</i> | |
| <i>sheth his enemies.</i> | |
| 2. <i>Gratiously rules &</i> | |
| <i>protects his sub-</i> | |
| <i>jects.</i> | |
| 3. <i>Pountifully rewar-</i> | |
| <i>deth all their serui-</i> | |
| <i>ces.</i> | |

His

His onely Sonne,]

1. Not by creation.
2. Not by adoption.
3. But by eternall generation:

For

1. *So are other men and Angels sonnes of God.*
2. *So are sonnes all the chosen people of God.*
3. *So is Iesus Christ himselfe alone.*

Use 1. These other therefore men and Angels, though they are called sonnes of God, as being from him in the institution of their nature, in whome

- | | |
|----------------------------------|--|
| 1. <i>They live.</i> | } Yet do they
not partake of
Gods own na-
ture. |
| 2. <i>They moue.</i> | |
| 3. <i>They haue their being.</i> | |

2. These other Saints of God and chosen people, though they haue the honour to bee called the Sonnes of God, because they are

1. *Elect*

1. Elect of him before
all worlds.

2. Begotten of his im-
mortall seede, the
word.

3. Borne againe of
water and of the
spirit.

Yet do they
not communi-
cate of Gods
owne essence.

3 But this his Sonne alone, his
vndefiled of-spring, begotten of him
before all worlds, and deare to him
that did beget him, is rightly called
his onely Sonne, being

1. The bright image
of his Father.

2. Light of his light.

3. Coeternall to him
and consubstantial.

Because hee
alone commu-
nicates of the
diuine nature
and essence.

Our Lord,]

1. Not by a power vsurped and vn-
iust.

2. Not by a power borrowed and
limited.

Potestas
arrepta.
Accepta.

3. But

*Ingenita
de Soto.*

3. But by a power ingenit, and law-
full purchase.

For

1. *So are Lords also the tirants of the
earth.*

2. *So are Lords also those that raigne by
him.*

3. *So is he our Lord alone that is beire of
all things.*

Vse 1. Hence therfore am I quic-
kened in my seruice, to performe all
due obedience, and doe willingly re-
signe to him my body, soule & sub-
stance, whom I serue

Greg. li.

2.

Morall.

1. *Out of the affecti-
on of charity.*

2. *Out of the loue of
iustice.*

3. *Free from all ser-
uile feare and ter-
ror.*

Becau^e his
gouernment is
so iust and e-
quall.

2. Hence draw I no small com-
fort, both for the hope of the reward
of my seruice, and helpe in need and
trouble, as also from the dignity of
this my calling, that I serue a power,

I: Whose

- | | |
|--------------------------------|------------------|
| 1. <i>Whose ability is not</i> | } Because he |
| <i>poore to reward.</i> | |
| 2. <i>whose arme is not</i> | |
| <i>short to helpe.</i> | } is chiefe Lord |
| 3. <i>Whose will cannot</i> | } subordinate to |
| <i>bee crossed by a</i> | |
| <i>greater power.</i> | } none. |

2. Hence thinke I of the account that I am to make of my goods and tallent, and withall referre all that I haue to his goodnesse, and all that I speak, think, or do to his praise, from whom I haue so much receiued, and whose I am by right of

- | | |
|----------------------------|------------------|
| 1. <i>Creation.</i> ——— | } Because he is |
| 2. <i>Redemption.</i> ——— | |
| 3. <i>Preseruatiō.</i> ——— | |
| | } my true, and |
| | } naturall Lord. |

Verſin in loco.

E The

The third Article.

Which was conceived by the Holy Ghost,]

1. After the will of God alone,
2. After a manner vnspeakeable.
3. After the prophecies that went before.

For

1. He decreed it thus to come to passe.
2. Wee cannot conceive nor utter how.
3. They spake thus of it long agoe. A Virgin shall conceive.

All which was done,

Vse 1. That he might be without all spot or blemish in his conception,

1. The source of corruption being stopped in his mother.
2. Purenesse infused

into

into the massewher- } That so his in-
of he was made. } tegrity might

3. The humane nature } cover our de-
vnited vnto the god- } fects.
head.

2. That we might know, that by
the same spirit Christ may be formed
in our hearts, by which he was con-
ceined in the wombe, if we haue the
virginity of the minde : which is

*Fulgent:
li. de in-
carnatio.
August
in Ps. 17*

1. Sound faith,
2. Solid hope.
3. Sincere charity. } That so a fit
receptacle bee
provided for
him in our
soules.

3. That we might be assured that
nothing shal fall to the ground which
the Lord hath spoken, though it
seeme as impossible to vs, as a Virgin
to conceiue : a thing,

1. Which is beyond the
course of nature.

2. Which hath not en-
tered into the heart
of man.

3. which hath not o-
therwise been hard
of in the world.

That so our
faith may bee
confirmed in
the promises.

Borne

Borne of the Virgin Mary,]

A thing

1. In reason wonderfull.
2. In example singular.
3. In effect desirable.

For

1. *Who can tell out of his generation?*
2. *Who can cuer instance in the like?*
3. *Blessed and happy is the wombe that beares him.*

Vse 1. I acknowledge herein therefore the great worke of God marvellous in our eies, so strangely ioyning these three things together,

1. *God and man.*

2. *A mother and a maide.*

3. *Faith of these things and the hart of man.*

And magnific his glorious name therefore.

2. I regard herein the humility and loue of my Sauour, which being borne from euerlasting of the father, God rich ouer all, dwelling in the heauenly palaces, came downe into this earth, to be,

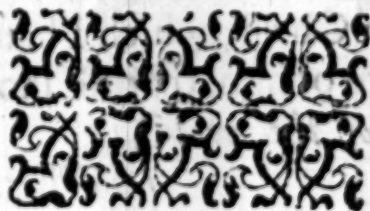
*Bern. ser.
in vigil
natiu.*

- | | |
|---|--|
| 1. <i>Borne of his hand-
maide.</i> | } And follow
him in, and
loue him for,
these vertues. |
| 2. <i>Wrapt in clouts.</i> | |
| 3. <i>Laide in a man-
ger.</i> | |

3. I long to beare him blessedly
in my heart, as the mother of God
did beare him blessedly in her belly :
whom I may,

August.

- | | |
|--|--|
| 1. <i>Conceiue without sin</i> | } And imbrace
him in mine
armes with all
ioy. |
| 2. <i>Beare without bur-
den.</i> | |
| 3. <i>Bring forth with-
out paine.</i> | |



The fourth Article.]

Suffered,]

1. According to the truth foretold.
2. With great fruit to vs.
3. Leaving vs an example to follow his steps.

For

1. Thus the scripture testified of him.
2. There is deepe matter hid therein.
3. We also by suffering must enter into glory.

Vse 1. I confesse therefore that it is true of Christ, which I haue read and heard of him, that he should be

1. Sold of the wicked.

2. Villainously despighted.

3. Slaine for sinne.

Wherasthere
was no euill
found in him.

2. I propose his passion to my selfe to apply it to my soule, therein beholding both the horriblenesse of my

my sinne, and his vnspeakable loue,
who was

1. Sold to redeeme me.

2. Despighted to honour me.

3. Slaine to quicken me.

Whereas I
was his enemy
by kinde.

August.
in serm.
quodam.

3. I arme me likewise with such
minde, calling his passion to my
minde. 1. Pet. 4. 1.

1. To suffer all things
willingly.

2. To spend my selfe
bearing other mens
burdens.

3. To honour and loue
him in the highest
degree.

Whereas he
suffred so great
things for me.

Greg. in
Epist.

Under Pontius Pilate,]

1. Before whom hee was brought
bound.

2. To whom he was accused falsely.

3. By whom hee was condemned
vniustly

1. He was then deputy and iudge in
Iury.

2. The witnesses could not agree.

3. He had pronounced him innocent be-
fore.

I se This forraine ruler shewes
me that this was true *Messias*, who
was thus brought bound before
him, as a sacrifice tied with cords: for
now.

1. The scepter was
departed from Iu-
dah.

2. The law giuer frō
between his feete.

3. The stock of Iesse
was growne old and
bare.

That hence-
forth I ex-
pect no other
Christ.

2. This accusation tels me, wher-
by the harmelesse fell, and yet did
holde his peace, that I shall be absol-
ued, and haue leaue to cry to God,
through him that was accused, and
yet would answer nothing when it
was falsely laid to his charge, that he.

1. Seduced

- | | |
|---|---|
| 1. <i>Seduced the people.</i> | } That I should
not feare what
may be broght
against me. |
| 2. <i>Raised sedition a-
mong the people.</i> | |
| 3. <i>went about to make
himselfe a King.</i> | |

3. This condemnation of the innocent acquits me that am nocent from the iust condemning sentence

- | | |
|--|---|
| 1. <i>Of the law of God.</i> | } That i might
be blamelesse
whilsthe beares
my guilt. |
| 2. <i>Of mine owne con-
science.</i> | |
| 3. <i>Of the heauenly
iudge.</i> | |

Was Crucified,]

1. Despising the shame.
2. Enduring the torment.
3. Bearing the curse.
1. *For it was a punishment of slaves and the last of men.*
2. *For it was with incredible paine of all parts of the body.*
3. *For it is written, cursed is he that hangeth on the tree.*

Vse

Use 1. I will here then consider of the inestimable loue of Christ passing all vnderstanding, who humbled himselfe so low, as that to deliuer me and other his people from deserued shame, he vnderferuing vnderwent the shame of the crosse, where hee hung sixe houres;

1. *Naked in the sight*

of all men.

That I may

2. *In the midst between two thieues.*

loue such loue and neuer be a-

3. *Derided and scorned of all sorts of men.*

shamed of such a Maister.

2. I will looke vp to his crosse to see how much sinnes doe paine him, which haue fastned him to the wood pierst his side, digd his hands and feet, and ponder in the ballance of my heart,

August.

1. *The wounds of him that hangs there.*

That weighing his tormēt

2. *The bloud of him that dies there.*

I may wound my soule with

3. *The price of him that redeemes there.*

sorrow for my sin.

3. I

3. I will not henceforth feare the curse of the law, nor yet the wrath of God, seeing he was made a curse, and bare the whole wrath of God in his flesh;

- | | |
|---|--|
| 1. To satisfie Gods | That so I
may receiue
the promise
of the spirit
through faith. |
| 2. To appease his
wrath towards me. | |
| 3. To make me parta-
ker of the blessing.) | |

Dead.]

1. Verily and really.
 2. Voluntarily.
 3. Necessarily.
- For

1. The scripture saith, that he gaue up the ghost.
2. He had power to die, and not to die.
3. The iustice of God, his truth, and promise did so require it.

Use 1. He did not therefore counterfeite a passion, as wickedly say the Manichees and Cerdonians, nor substitute a Symon of Cyrene to bee slaine

Bast. ex
August.
de hares.

flaine for him, as say the Basilidan Heretickes: but though he were the Lord of life, he did indeed lay downe his life, and died to quicken vs, and by the power of his death ouercame,

- | | |
|------------------------|--|
| 1. <i>Death.</i> — | } Deliuering vs
from the feare,
and taking a
way frō vs the
sting of death,
and victory of
hell. |
| 2. <i>Hell, and</i> — | |
| 3. <i>Damnation.</i> — | |

2. He willingly for vs laid downe his soule, an offering for sinne *Ef. 5. 3* 10. to deliuer vs from the punishment of sinne. *Rom. 6. 23.* and left vs an example that we should also willingly,

- | | | |
|-----------------|----------------------------------|---|
| <i>Perkins.</i> | 1. <i>Die rather then sinne.</i> | } Imitating his
zeale and loue
that tooke vpō
him our per-
son, and satis-
fied for our
transgressions. |
| | 2. <i>Die for Christ.</i> | |
| | 3. <i>Die for the brethren.</i> | |

3. He was ordained before of God
and

and promised to be that all sufficient sacrifice, that should take away the sinnes of the world, and therefore according to the necessity of his decree and word he died, and by his death obtained

- | | |
|---|--|
| 1. <i>Pardon of our sins.</i> | } Paying a sufficient ransom for vs, & sustaining a punishment æquivalent to the eternall, which none but hee could doe. |
| 2. <i>Reconciliation for vs with God.</i> | |
| 3. <i>The gift of the holy Ghost.</i> | |

Ur sin.

Buried,]

1. That he might shew the certainty of his death.
2. That he might bury our sins with him in the graue.
3. That pursuing death into his farthest hold, he might there conquer him, and sanctifie the graue.

For

1. *They*

1. They bury none but those that are dead indeede.
2. He so would haue our sinnes hidden from the face of his father.
3. He there tooke away the victory of death, & consecrated the graue filling it with his odours and sweete smells

Vse 1. I will hold therefore of his buriall for the assurance of my faith concerning his death, and thinking of his burying, meditate also of the misteries of his sepulchre, in that he was laid,

1. In a new graue, wholoues to haue his lodging in a new heart.

Bucan.

2. In another mans graue, that died & was buried for other mens sauation.

August.

3. In a graue cut out of the rock, which openeth the stoniest hearts, and in them doth make his chambers.

That I may lay these things the better to my heart.

2. I will not violate the sepulchre of my sauiour, raking vp againe the sinnes which he hath buried, but rather strue to haue sinne buried in me: neither will I any more feare my sinnes, inasmuch as he hath buried them that they shall neuer rise vp against me in iudgement,

1. To accuse me be-)

fore my God.

2. To condemne me

with my God.

3. To hinder from me

the loue and mercy

of my God.

That my con-

science may be

quieted in this

life within my

breast.

3. I will not henceforth feare the power of death, nor the horror of the dust and graue, seeing my Lord hath conquerd death, and sanctified the grave, to be to the bodies of his Saints a bed to rest in (Es. 57. 2.) where they repose them till the resurrection,

1. Having laid aside a)

griuous burden,

the burden of the

flesh.

2. Free from the trou-

bles

That I may

lay me downe

quietly at the

time of my

August.
in Ioan.

bles and miseries of dissolution, &
this life. | also sleepe in

3. Kept safe to immor- | peace. Ps. 4. 8.
tality.

He descended into hell,]

1. That he might deliuer vs from the streights and torments of hell.
2. That he might destroy the diuels Kingdome.
3. That hee might triumph ouer powers and principalities, and make an open shew of them, ha-
uing disarmed them.

for

1. We were before in feare and danger of hell.
2. He onely could ouercome the strong man, binde him, and spoile his house.
Luk. 11. 21. Mat. 12. 29.
3. Thereby he led captivity captiue, and tooke into his hands the keies of death and hell.

Vse 1.

Vse 1. Whereas therefore by this descending of Christ into hell, I finde my selfe deliuered from the danger of hell: I doe consider that it is my duty, that as my Saviour hath deliuered me from this death, so I should endeauour also to saue others from this place of torment, where there is

1. Want of all grace.
2. Defect of all glorie.
3. Excesse of all paine,

Sadnesse burning the minds of men, and flames the bodies.

Bern. de med. geh. suppli.

2. Whereas by this his conquest of the infernal powers, my Lord hath stricken a perpetuall terror and feare into the diuell, I see that I need not to stand in feare of satans tyranny, seeing he shall neuer more be able to set vp his kingdome thus destroyed,

1. Although he hath great wrath.
2. Although he hath great subtilty.
3. Although he hath great power.

Alwaies enuying the people of God, & fighting against the Saints.

3. Whereas my Lord rides on in his glory, with his and our enemies bound before him, I will no longer looke on the mockgames of this worlds vanities and triumphs, but turne mine eyes from all earthly spectacles to behold this glorious show where

1. *The conqueror is the Lord of heaven.*

2. *The conquered are the powers of darkness.*

3. *The monument of victory is the crosse,*

A triumph
excelling all o-
ther shewes, &
alone worth
the beholding.

The

The fifth Article.

*The third day he rose againe from
the dead,]*

1. Which is to vs a signe that hee hath ouercome death, and fully satisfied for all our sinne.
2. Which is to vs a token that wee must be raised here to newnesse of life.
3. Which is to vs a pledge that we shall rise againe to the resurrection of life.

For

1. Els could he not haue freed himselfe out of deaths hold, and prison of the graue.
2. We must be made conformable, as vnto the image of the death, so also to the resurrection of Iesus Christ.
3. As he raised himselfe by his owne power, so also will he quicken our

Phil. 3. 3

mortall bodies to make them like vnto his glorious body.

Vse 1. What great comfort then is this vnto my soule, that I haue an assurance that my Lord by dying hath not onely quite abolished and done away my sinne, but also by rising againe hath brought vnto me rightcousnesse and life, applying vnto me by vertue of his resurrection the whole merit of his death and passion, whereby I am,

1. *Separate from sin-*

ners

2. *Reconciled vnto God,*

3. *At peace and quietnesse in mine own conscience. Ro. 5.)*

Which is my chiefest ioy & happinesse in this world.

2. What great care and conscience should I vse, seeing Christ is risen againe from the dead, that I no longer lie amongst the dead? how should I pray vnto him that as by the power of his god-head hee raised himselfe from the graue, so he would also raise me vnto newnesse of life from

from this death and graue of sinne?
where I ly rotting and stinking,
while I

- | | |
|--|---|
| 1. <i>Delight in sinne</i> | } Which is my
greatest milery
in this life. |
| 2. <i>Werke sinne, —</i> | |
| 3. <i>Accustom me my selfe
to sinne.</i> | |

*Aug. de
ver. dom.*

3. What great hope and assured
confidence should I haue that I shall
be raised vp againe to life? for if he
being dead could raise himself, much
more being aliue can he raise me: If
he my head, my flesh, my blood and
my portion be risen, then shall I his
member, flesh of his flesh, and bone
of his bone also rise, and come to an
inheritance in heauen

*Vr sin.
Max. in
ser. de pa.*

- | | |
|---|--|
| 1. <i>Immortall, —</i> | } Which will be
my blessednes
in the world
to come. |
| 2. <i>Vndefiled, —</i> | |
| 3. <i>And that fadeth
not away. —</i> | |

The sixth Article.

He ascended into heauen,]

1. That he might prepare the way thither, and take possession thereof for vs.
2. That hee might giue gifts vnto men.
3. That he might send the comforter vnto his Church

For

1. *He is entred before into the rest, and makes vs to sit together with him in heauenly places.*
2. *He did ascend that he might fulfill all things. Eph. 4. 10.*
3. *He saith Ioh. 16. 7. If I goe not away the comforter will not come vnto you.*

Vse 1. I will therefore leaue all by pathes of this world to take me to this

this way, which my Lord hath trod before me, and trained it with his blood: neither will I be slothfull in it, nor turne out of it, but in affection haſt me into heauen, following thither in my heart, where Chriſt is in his body, where I conuerſe already in hope and expectation, and viewing him with the eie of my faith aſcending.

Greg.

Aug. E-
piſt. ad
Dardan.

1. *Beleeue on him in
his abſence.*

Nothing doubt-
ing, but that

2. *Hope for his com-
ming.*

where my Lord
is, I his ſeruant
ſhalbe alſo. *Ioh.*

3. *By his hidden mercy
feeſe his preſence.*

14. 3. 11. 26.

2. I will not ſwell on that which I haue receiued, nor otherwaies abuſe my gifts, becauſe from him I haue them receiued: nor ſcorne my brothers graces to quench the ſpirit in him, but rather ſtirre vp the gift of God in me acknowledging the giuer.

1. *Of whom,* } Nothing of
 2. *Through whom,* } good giuinge &
 3. *For whom are all* } perfect gifts but
 } coming down
 } from him the fa-
 } ther of lights.
things. Rom. 11. 36. Inc. 1. 17.

3. I will not seeke for solace in the heauinesse of my soule, and day of mine affliction from any worldly comfort, but from that heauenly spirit which he sent downe ascending who in flesh departing from vs, yet alwaies remaines with vs, as concerning his

*Aug. 174.
50. in 10.*

1. *Maiesty,* } Nothing wan-
 2. *Providence,* } ting to true con-
 3. *Vnspeakeable good-
nesse.* } solation, where
 } he is present, by
 } his holy spirit.

And

*And sitteth on the right hand of
God the father almighty,]*

1. Partaking of endless rest and felicity.
2. Administring and governing all things both in heauen and in earth.
3. Making intercession to his father for his people.

For

1. In the presence of God is fulnes of ioy and at his right hand there are pleasures for euermore. Pl. 16. 11.
2. He is ordained King & head ouer al.
3. Hee is our great high Priest that is passed into the heauens. Heb. 4. 14.

Vse 1. As therefore I beleue that he now rests in heauen in happinesse and blisse, after his so many labours, and so much suffered here; so doe I also hope that I shall rest with him there

1. Where

Cyp. de
lau. Mar.

1. Where nothing shall
be wanting to me.
 2. Where nothing shall
be hurtfull to me.
 3. Where Christ being
present shall fill all
my desire.
- Though here
I mourne and
suffer for a sea-
son.

Perkins

2. As I belecue his kingdome,
so doe I trust in him my king, and
bowing my knee vnto him, yeelde
him reuerence and obedience with-
all thankfulnessse, hoping that he will
graciously in his good time come
and

1. Supply all my wants
 2. Vanquish all mine
enemies,
 3. Succour and helpe
me in all mine ad-
uersities.
- Though he
differ his helpe
and comming
for a while.

Heb. 4. 16

3. As I belecue him sitting at the
right hand of the throne of maiesty
to make request to God, so doe I goe
with boldnesse vnto the throne of
grace, being very well assured that I
shall receiue mercy, and finde grace
to helpe in time of neede through
him

him that makes intercession for me,

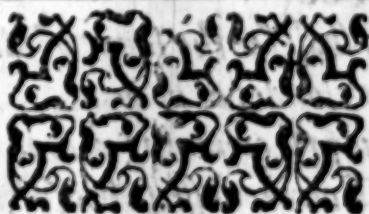
1. By the worth of his
sacrifice already of-
fered.

2. By his owne will,

3. By the consent of
the father.

Though my
person be vn-
worthy & my
praier sinne.

Orfin.



The

The seauenth Article.

From thence he shall come,]

1. Visibly,
2. Gloriously,
3. Suddainely.

For

Mat. 24.

*30
Vrfin.*

1. They shall see the sonne of man come in the cloudes of heauen.
2. As his first comming was in humility and weakenesse, so his second comming shall be in power and maiestie.
3. Of that day and houre knoweth no man, no not the Angels of God in heauen.

Vse 1. I beleeue therefore that the iudgement shall be his, not onely as he is God, but also as he is man, in as much as he shall so come as he was seene to goe into heauen. *Act. 1. 11.* returning in his body at the last day

- | | |
|---|-----------------------------|
| 1. A great comfort to
the godly, | As he shall |
| 2. A great terror to
the wicked, | come riding
vnto vs vpon |
| 3. A great signe and
wonder in heauen. | the cloudes. |

2. I looke not for him againe in the shape of a seruant in his humbleness, but as the Lord of all things in his brightnesse, descending vnto vs,

- | | |
|---|--|
| 1. With a shout | } As he shall
come accom-
panied with
the Angels of
God. |
| 2. With the voice of
the Archangell, | |
| 3. With the trumpets of
God. | |

1. Thes. 4
16

3. I dispute not curiously about the time of his comming, but like a faithfull & wise seruant watch that I may be ready against his comming, that he come not to finde me sleeping, in the day that I looke not for him, nor in the houre that I am not ware of, *Mat.* 24. 50. for then his comming will be to me

I. Like

- | | |
|---|---|
| 1. Like the suddaine lightning, | As it will be |
| 2. Like trauaile vpon a woman that is with child, | to al the world on whom hee shall come at vnawares. |
| 3. Like a thiefe in the night. | |

To iudge both the quicke and the dead,]

1. The wicked of them with all seueritie.
2. The iust amongst them with all clemency.
3. All in generall with all equity.

For

1. He shall in flaming fire render them vengeance.
2. When they are iudged they shall not be condemned.
3. He shall giue to euery man according as his workes shall be. Apoc. 22. 12.

Use 1. Hence conceiue I of the terrour of the wicked in that day, when their owne consciences accusing

sing them, and their sinnes witnes-
sing against them: they shall say to
the rockes couer vs, and to the hills
fall downe vpon vs, to hide vs from
the presence of that iudge,

1. *Whose wisdometh*
knoweth all things.

And there-
fore will giue

2. *Whose power is al-*
mighty.

sentence a-
gainst vs for
our wicked-

3. *Whose iustice is vn-*
changeable.

nesse.

2. Hence conceiue I of the incre-
dible comfort of the godly, which
they haue both from the goodnesse
of their cause, and the ends of the
iudgement, as also from the promise
and person of the iudge.

1. *Who is their Prince*
& they his subiects.

2. *Who is their head,*
and they his mem-
bers.

3. *Who is their patron*
and they his cli-
ents.

And there-
fore will giue
iudgment with
them to saluati-
on.

Bast.

Bast.
Vrsin.

Caluin.

3. Hence

Eccle. 4. 1

3. Hence learne I patience in my sufferings; not to reuenge my selfe, though here I suffer wrong, and the strength be of the hand of them that oppresse me, thinking of his iudgement, because it is iust: hence learne I diligently to doe my duety, and to bee carefull to shew foorth good workes, seeing he will iudge according to works,

Ambr. 1. s. de offic.

1. From whom nothing secret is hidden.

2. By whom nothing uncomely is ap-
proved.

3. To whom all iust
and honest things
are a pleasure.

And therefore
will iudge his
people accor-
ding to equiry.

The

The eight Article.

I beleeeue in the holy Ghost,

1. Acknowledging his God-head.
2. Taking him to be my sanctifier & comforter.
3. Putting all the confidence of my heart in him.

For

1. *I worship him, calling upon him, and giuing thanks vnto him.*
2. *I am assured that he dwels in me.*
3. *It is good for me that I hold me fast by God.*

Vse 1. Let Seruetus therefore and his schollers say, that the holy Ghost is no substance, but a working and a motion: Let *Macedonius* impiously affirme that he is a creature, and not the creator: yet this is my faith, that he is a distinct person in the godhead and with the father and the sonne,

G

1. *Cortier.*

Perkins.

Eastin.

Ursin.

1. Coeternall,

2. Coequall,

3. Consubstantiall.

Proceeding
from them &
the spirit of
both.

2. Let mine infirmity be neuer so great, let ignorance, blindnes, dulnes, euill affections, lusts in my members fighting against the spirit, heauinesse and distrust of Gods gracious helpe and fauour possesse my body, soule and spirit: yet shall he purge out of me all corruption by his fire, all darknesse by his light, all infirmity by his strength, all heauinesse by his comforts, which giueth vnto me

Bern. in
ser. 2. Pē-
tecost.

1. The strength of
life,

2. The light of know-
ledge;

3. The earnest of sal-
uation.

Teaching me
in these three,
all things that
pertaine to sal-
uation.

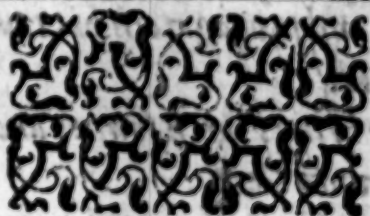
3. Let others trust in man, & make flesh their arme. Jer. 17.5. In lying words. Jer. 7.4. In vanity and things of nought. Es. 59.4. as in their owne counsels, wildome, riches, strength: yet

yet will I trust in him the Spirit of truth : while I consider these three things, in which my hope consists,

1. The charity of his adoption,
2. The truth of his promise,
3. The power of his performance.

Having an anointing from him which is the oil of gladness.

Bern. de frag. sep. hom. 3.



G 2

The

Ursin.

1. Coeternall, —

2. Coequall, —

3. Consubstantiall. —

Proceeding
from them &
the spirit of
both.

2. Let mine infirmity be neuer so great, let ignorance, blindness, dulnes, euill affections, lusts in my members fighting against the spirit, heauinesse and distrust of Gods gracious helpe and fauour possesse my body, soule and spirit: yet shall he purge out of me all corruption by his fire, all darkness by his light, all infirmity by his strength, all heauinesse by his comforts, which giueth vnto me

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pertaine to sal-
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2. The truth of his promise,
3. The power of his performance.

Having an anointing from him which is the oile of gladnes.

Bern. de frag. sep. hom. 3.



G 2

The

The ninth Article.

I beleeeue the Church,

1. The house of God.
2. The pillar & ground of the truth.
3. The mother of the faithfull,
For

*Mat.
Ivrell.
Caluin
li. 4. In-
stitut. c. 1
l. 4.*

1. *Hee dwelleth in it to defend it and guide it by his spirit.*
2. *By the ministry thereof God preserveth and propagateth his truth in the world.*
3. *Shee brings forth sonnes and daughters unto God.*

Vse 1. Happy therefore am I living in this family, where God the father is the House-holder, Iesus Christ the first borne, and the heire, the holy Ghost dispencer of all graces, the Preachers of the word the Stewards, the word it selfe the foode and portion, the faithfull the domesticks, lively stones of that building, and golden vessels of that house, which are

1. Elect

- | | |
|--|---|
| 1. Elect of God before all worlds. | They bring one body and |
| 2. Separate from the rest of men. | one spirit, as they are called |
| 3. Knit and united unto Christ their head. | in one hope of their vocation, Ephe. 4.4. |

2. Sure shall I be to bee led into all truth, and to come to him which is way, life, and truth, Iesus Christ the righteous, if I hold mee fast by this pillar, and be led by it as the Israelites by the pillar of cloude and fire in the wildernesse. *Exod. 13. 21.* and seeke him in this Church, and with this Church, of which hee is head,

- | | |
|-------------------|--|
| 1. In perfection. | Having in all things the præminence, |
| 2. In office, and | & governing and inspiring all his members. |
| 3. In efficacy. | |

3. Worthy were I to perish for want of food, if I should refuse it giuen vnto mee from Heauen by the hand

*Bucan.
Col 1.18*

*Caluin.
li.4 Insti-
tut. 1.
sect.5.*

Pro. 30.

17.

hand of such a mother: worthy were I to be drinen out of the tents of the godly, and to be cast out of the sight of God my Father, if I should despise the instruction and the gouernement of the Church of my mother, known to me to be the true spouse of Christ by the

Ursin.

Bucan.

1. Profession of true doctrine.

2. Right vse of the Sacraments.

3. Profession of obedience to the doctrine or Ministerie.

Nonrishing
vp children vn-
to God by the
preaching of
the Gospell, &
examples of
good workes.

Holie,]

Ursin.

1. By imputation of righteousness.

2. By inchoation of righteousness.

3. By being consecrate to an holy and diuine vse.

For

1. Christs

1. Christs holinesse and obedience is imputed onto it.
2. The regenerate members thereof doe diligently apply themselves to newnesse of life.
3. It is sequestred from the rout of the wicked, and those that are without the Church.

Use 1. Because therefore I am assured that I am a member of this Church, which is holy by being clothed with the roabe of Christ his righteousness: when I prostrate my selfe before my heavenly Iudge in the examination of mine owne conscience here, searching my heart and sifting my life; or els at the last iudgement: should I feeble and feare

1. The imperfection of mine own righteousness.

2. The multitude & grievousnes of my sinnes.

3. The dread and terror of the angry Iudge.

I will hide my sinne from sight, my selfe from wrath, vnder the skirt & couering of his roabe.

2. Because I professe my selfe to be one of this congregation, which is called of God vnto holines, followes the example of the Sonne of God in holines, is guided by the spirit of holines, is instructed in the word concerning holines, and daily profits more and more in holines: keeping these three things for holines sake.

*Aug. li.
de doc.
Christia.
na*

*Perkins.
in lec.*

Purity and cleanness of body. I will exercise
Cleanness of minde. my selfe to god-
Veritie of doctrine. lines & holines
3. Because I have ioined my selfe to the people of God, & am become one of his house, I will be no companion to Atheists, drunkards, blasphemers, fornicators, and other godlesse persons, which are not of this people, neither are they of this house: but all my delight being on the Saints in earth; and those that excell in vertue, conuersing with them alone

1. Because they are iust.
 2. Because I may make them iust.
 3. Because I may be battered by them my selfe.
- I will haue no fellowship with the vnfructfull workes of darknesse. *Eph. 5. 7.*

Oñan. de trin. cap. 6.

Catholike,]

1. In respect of place.
2. In respect of time.
3. In respect of men the members of the same.

For
1. It spreads it selfe throughout the world.

2. It hath had a being in all times and ages.
3. It is gathered out of all sorts of men, states, kindreds, and nations.

Vse 1. I am therefore from the largenes of the Church in respect of the place taught, that it can neither bee shut vp in one corner of the world, nor the world be brought in to one City, nor the Church restrai-
ned

Caluin. Orban in urbem.

ned to one schismaticall congregati-
on, though there hath beene, and is
much and earnest contention with
the

1. *Donatists.*

2. *Romanists.*

3. *Separatists.*

While they
would assert
the Church to
their quarter,
City, side a-
lone.

2. I haue to answer the aduersa-
rie, when hee shall aske mee of our
Chorch, where it was before the
preaching of these men, *Luther, Me-
lancthon, Zwinglius*, and such like: that
neither are they the founders of our
faith, neither is our Church of yester-
day, nor would they pretend; but that
it had its being in all ages

1. *Before the law.*

2. *Under the law.*

3. *In the time of grace.*

While we hold
fast the founda-
tion wheron the
faithfull at times
haue been built.

1. I see how vniuersally the Romish Priests, and shauclings doe challenge to themselves & to their tribe alone the name of the Church, which consists of all degrees of men, estates and callings: I see here matter of incredible comfort ministered vnto all Gods people; in that no degree or estate of men are excluded from grace in Christ; and that none can take him from them, but that they may

Perkins.

1. *Follow him.*

While they

but not out themselves by vnbeleefe, and take themselves from

*Ambros.
sup. luc.
li. 5.*

2. *Lay holde of him.*

him.

*Bernard
in ser.*

3. *Feed on him.*

him.

The Communion of Saints, which consists,

1. In the vnion and coherence of the faithfull with Iesus Christ.

2. In the vnity and fellowship of the faith-

faithfull one with another, while they live together here on earth.

3. In that which these of the Church militant partake with these of the Church triumphant.

For

1. *Hee is their head, they are his body and members for their part.* 1. Cor.

12. 27.

2. *They have all things common amongst themselves.*

3. *These conuerse with those in heauen in affection; those other pray for these on earth.*

Now then

Vse 1. If the case stand thus twixt Christ and the faithfull, that they haue an vnion and communion between themselves, then surely he the head will inspire them his members with vigor, feeling, mouing, and spirituall life: nay he wil receiue of them what is theirs: namely their finnes and forrowes, and giue vnto them what is his,

1. To bee called the
sonnes of God.

2. To haue right to his
righteousnes.

3. To haue iust claime
and title to his fa-
thers Kingdome.

Connaying
these his goods
vnto them by
the preaching
of the word, &
administration
of the sacra-
ments.

2 If there be such a fellowship of
the Saints on earth, then euery one
of them ought to bee thus minded,
readily and cheerefully to bestow
the gifts that he hath receiued to the
common commodity & safety, and
to let religion and charity so vnite
and moue their hearts,

1. That they may
thinke the same
things.

2. That they may bee
of like affection
one vnto another.

3. That they may be
ready to distri-
bute of their sub-
stance vnto euerie
one as he hath need.

Maintaining
as much as in
them lieth, and
promoting this
holy fellow-
ship.

3. If

3. If the distance betwixt this and Heaven cannot hinder the affection of the Saints on earth, but that it will reach even the seat of the blessed: if the security and pleasures of that Kingdome cannot make the blessed departed to forget the sufferings of their brethren here on earth whom they do not see, but that they minde them, pittie them, and pray to God for them. How can I then perswade my selfe that I am one of these Saints, if my conuersion be not already in heaven? How can I speake of this communion, if I remember not poore *Ioseph*, to pray for him and to pittie him? whom I daily see

1. *Destitute* ———

2. *Afflicted.* ———

3. *Tormented.* ———

} My bowels
yerning vpon
him in cōpassi-
on of his mise-
rie.

The

The tenth Article.

The forgiveness of sinnes.

1. The guilt of them done away.
2. The spot of them purged.
3. The punishment remitted.

For,

1. *They shall neuer bee imputed unto vs.*
2. *The blood of Iesus cleanse vs from all sinne.*
3. *Christ hath suffered whatsoeuer was due to our sinnes.*

Vse 1. I can therefore settle my soule in rest and quietnesse, hauing great ioy and peace in mine heart, knowing that I am the blessed of the Lord, and that nothing can separate twixt me and my God, my sinne being not, & being not imputed, it is as

if

if it were not: I can also have great boldnes in the day of the Lord, nothing fearing the iudgement, nor in the iudgement the accusation

1. *Of the Diuell.* —

2. *Of mine owne conscience.*

3. *Of the Lawe of God.*

Seeing I shal
not be reputed
wicked where
I did amisse.

2. I will not defile my selfe againe with my sinnes, returning with the dogge to his vomit, and with the sow to wallowing in the mire, but with all care and conscience keepe

1. *My soule chaste.*

2. *My body undefiled.*

3. *My garments cleane.*

Seeing I haue
bin waht from
mine iniquity,
and cleansed
from my sinne
Ps. 52. 2.

3. I will not dreame of satisfying for my sinnes by mine owne doing or suffering, neither will I feare the wrath in this world, nor the reuenging flames of purgatory after this life, to roast and broyle my soule, till they

they haue purged out my drosse, and
eat vp all my corruption: but cast
from me all seruile feare; knowing
that Gods iustice cannot punish that
again in his seruant, which hee hath
already punisht in his Sonne,

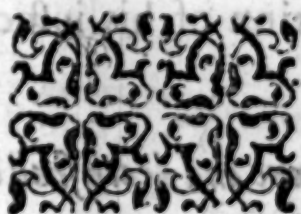
1. *Who was numbred
with the transgres-
sors.*

2. *Bare the sinne of
many.*

3. *Made intercession
for the trespassers.*

Es. 53. 12.

Seeing the
Lord laide on
him the iniqui-
ty of vs all. Es.
53. 6.



Or thus
Who hath
made per-
fect satisf-
faction
for my
sinne by
this.

1. Most
part nati-
uity.

2. Most
holy life.

3. Most
bitter pas-
sion and
cruell
death.

Seeing,
&c.

H The

The Eleauenth Article.

The resurrection of the bodie,]

1. Wherein there shall be a finall destruction of the workes of the Diuell.
2. Wherein there shall be a full manifestation of Gods mercy on the faithfull.
3. Wherein there shall be a fearefull declaration of his iustice on the wicked.

For

1. *Then sinne and death shall be utterly done away.*
2. *The same flesh that was partaker of the Crosse, shall be made also partaker of the glorie.*
3. *As their soules sinned dwelling in their bodies for their lasting, so shall they*

they bee punished soule and body, for Gods euerlasting.

Vse 1. I know therefore that howsoeuer sinne hath now defaced my soule and body; howsoeuer death for a while may hereafter pray vpon my carkasse in the graue: yet there shall be a time of restitution, and a time of refreshing from the Lord, whertin my state shall bee made farre better then it was at first in *Adam*, Christ becomming deaths death, and being made vnto me life, by whose voice I shall be awaked, and by whose power I shall be raised from the graue

1. *The same body. --*

2. *Made like vnto Christs glorious body.*

3. *Now no more subject vnto death.*

For this corruptible must put on incorruption, and this mortal immortality 1. Co. 15. 53.

2. I beleene that howsoeuer here the godly mourne for a season, being afflicted and brought low, yet the time is comming when all teares shall

be wipt away from their eies, & they made free from misery, hauing giuen vnto them a large retribution, namely at the resurrection of the iust, when their soules being ioined againe vnto their bodies, they shall be brought to meet the Lord, and so for euer be with the Lord: in the assurance of which comfort

1. *My heart is glad.*

2. *My glory reioiceth.*

3. *My flesh shall rest
in hope. Ps. 16. 9.*

For I shal not dwell for euer with straitnes, nor lodge for ages in the graue.

3 I perswade me that howsoeuer the wicked flourish here vpon earth for a season, and it goeth well with them: yet the time is comming when they shall pay for all, being therefore in the resurrection restored to their former being, that they may for euer leese their well being, and be condemned to suffer

*Et for-
tem, &
usuram.
Greg. li. 4
Dialog.*

- | | |
|--|---|
| 1. <i>Death without--</i>
<i>death.</i> | } For immor-
tall neuer fa-
ding, infinite
shall bee their
death, defect,
and end. |
| 2. <i>Defect without de-</i>
<i>fect.</i> | |
| 3. <i>End without end.</i> | |



H ;

The

The twelfth Article.

And the life euerlasting,]

1. Which is the gift of our God.
2. Which is the end of our hopes.
3. Which is the complement of our happines.

For

1. *He bestoweth it vpon vs through Ie-
sus Christ.*
2. *we can desire nothing but this, wee
can expect nothing beyond this.*
3. *It includes the presence of all good,
and the absence of all euill.*

Now therefore

Use 1. If I doe owe vnto God my whole selfe, because he hath created me: If I owe vnto him more then my selfe because he hath redeemed me: how can I speake of that inutterable band of debt, wherein I am tied vn-

to

to him, that hath giu en to me eternall life? the first shew its whereof I feele in this life, though the absolute comforts thereof be referued to that other life, in which I shall

- | | |
|----------------------------|--|
| 1. Perfectlie | } Being vnited
vnto God, and
cōformed with
God. |
| God. | |
| 2. Fully inioy God. | |
| 3. Worthily praise
God. | |

2. If that eternall life be the end of my hopes, I will learne farre to stretch them beyond this momentany life & the perishing things thereof; Gold shall not be my hope, nor siluer, nor seruants, nor children, nor wealth, nor health, nor bewty, nor honor, nor ease, nor age, but that life which is hid with Christ in God, after which I sigh and long, as one that is from home, while I am here in the flesh: knowing that there are prepared for me of God the things which

1. Eye hath not seene.
 2. Eare hath not heard.
 3. Neither haue they
- Being one of those that feare God, and doe entered into the reuerence be- heart of man. El. fore him.

64.4.1. Cor. 2. 9.

3. If there be nothing to be desired which is not in that life, if there be nothing to be wisht away which is in that life: why should I then regard this present life of troubles, sorrow, sickness, danger, need, vexation, which giues no satisfaction for contentment, no security for rest and safegard to set my loue vpon it? why should I not rather contemne it thinking on eternity? and in the height of mine affection and earnest desire of this blessednes cry? Come Lord Iesu, come quickly, that I may also come

1. To thy glad some presence.
 2. To the sweet fellowship of thy saints in Heauen.
 3. To the blessed company of thine Angels.
- Being made partaker of the fatnes of thine house, and the fulnesse of thy pleasures.

Heb. 12.
22.



The



The diuision of the Decalogue:

1. We may deuide the Commandements thus into three;

1. *A Preface of the whole.*

2. *The precepts of the first table.*

3. *The Commandements of the second.*

2. In each Commandement is handled,

1. *The affirming part.*

2. *The forbidding part.*

3. *The Appendix.*

} Thereof.

3. The Appendix of each Commandement is either

1. *A promise. ---*

2. *Or a threatning. ---*

3. *Or some other reason.*

} Exprest in the
Commande-
ment or vn-
derstood.



The ten Comman- dements.

God spake these words,]

1. **V**Hose is the greatest autho-
ritie,
2. Whose words are words of ve-
ritie,
3. Who requires our perfect obedi-
ence, and the hearts sincerity.

Saying

*I am the Lord thy God which brought
thee out of the land of Egypt, out of the
house of bondage.*

In the words of which preface; that
we should yeeld more willing obe-
dience to the precepts following,
the

the Lord sets out vnto vs three things to induce,

1. A declaration of his eternall rule and power.
2. A promise of the goodnesse of his grace.
3. A remembrance of his benefits before conferrd.

For he saith

1. *I am the Lord Iehouah,*
2. *I am the Lord thy God.*
3. *I brought thee out of the land of Egypt out of the house of bondage.*

Vse 1. A powerfull argument to moue vs to obey, seeing he that requires our obedience is the Lord of power, the almighty, eternall, onely wise God, owner of all that is in heauen and in earth, who abideth the same for euer vchangable in his

- | | | |
|--------------------|-------|---|
| 1. <i>Essence,</i> | _____ | } And therefore in right of his dominion & respect of his excellencie requires our seruice. |
| 2. <i>Will and</i> | _____ | |
| 3. <i>Workes.</i> | _____ | |

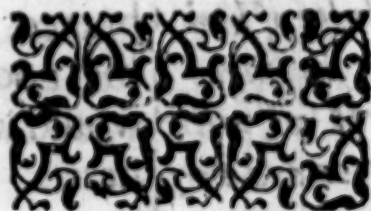
2. A pithy perswasion to affect
our

our soules to yeeld him ready seruice
seeing he is no strange God that re-
quires it, but our God; ours not on-
ly because he hath created vs, doth
preserue and gouerne vs, as he hath
and doeth also all the rest of his crea-
tures: but because he doth singularly
participate and manifest himselfe
vnto vs louing and fauouring vs
before all others in as much as hee
hath

- | | |
|---|--|
| 1. Chosen vs for his
own inheritance. | } And therefore
with the remē-
brance of this
his goodnesse
would win our
hearts. |
| 2. Called vs to the
knowledge of him-
selfe in his sonne. | |
| 3. Inspired vs with
his grace and holy
spirit. | |

3. A forcible reason to stirre vp
our mindes readi'y to receiue, and
harken to his words, seeing he that
speakes them hath before deliuered
vs, as *Israel* from *Egypt* and the house
of seruants, so our soules and bodies
from the

- | | |
|----------------------|--|
| 1. <i>Disell,</i> | } And therefore
in regard of so
great purchase
and deliuerance
expects our
thankfulnesse. |
| 2. <i>Sinne, and</i> | |
| 3. <i>Death.</i> | |



The

The first Commandement,

*Thou shalt haue none other gods
before me.]*

1. The affirming part of this precept,

Iehouah must be our God.

The things commanded in this precept are

1. **T**Hat we know the true God and acknowledge him.
2. That we fall downe and doe reuerence before him,
3. That with purpose of heart and minde we cleaue fast vnto him,
For

1. *Otherwise he cannot be our God, neither can we be his people. Ier. 24.7.*
2. *Otherwise we cannot glorifie him as God, nor be thankfull. Rom. I. 21.*
3. *Otherwise wee cannot tast and see
how*

how good and gracious the Lord is
Pf. 34. 8.

Vse 1. As therefore we desire that when God writes vp his people he should not passe by vs, so should we indeuour also to know him for our God, as he hath reuealed himselfe vnto vs in his word and workes; and knowing to acknowledge him

- | | |
|----------------------------|---|
| 1. <i>Without hearts,</i> | } As it becometh those that call vpon his name. |
| 2. <i>Without mouthes,</i> | |
| 3. <i>With our workes,</i> | |

2. As obedient children to the fathers of their bodies are in their inward well affected, and with their whole minde, will and heart doe honour and respect them: so should we much more God, which is the father of spirits, rendering vnto him from our soules

- | | |
|--------------------------|--|
| 1. <i>Honor,</i> | } As it belongeth to such glory, power, goodnesse. |
| 2. <i>Obedience,</i> | |
| 3. <i>Thankfulnesse.</i> | |

3. As

3. As we would haue the Lord
to be with vs in all our troubles and
aduersities, standing on our side a-
gainst al that rise vp against vs, as we
would haue him to lift vp the light
of his countenance vpon vs, to
cheere and to refresh vs, as we would
heare his voice which is sweete, and
see his countenance which is come-
ly: so let vs cleaue to God, and make
the Lord our stay, knit vnto him a-
lone, in

Cant. 2.

14.

Ier. 17. 7

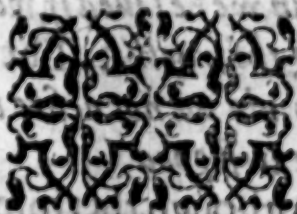
1. *Affiance,*

2. *Loue and*

3. *Feare.*

As it becometh
well his Saints,
and is agreeable
to his holy will.

Perkins.



The

2. The forbidding parts of the first commandment.

We must preferre no other thing above the head of our ioy.

The things defended in this precept are

1. Ignorance of God, his word and workes.
2. Errors concerning God, the persons of the god-head and their properties.
3. The affection set on any other thing but God.

For

1. *How can we imbrace and worship the things we doe not know.* Act.
2. *How can we be saued if we erre concerning the trueth.* 2. Thes. 2. 10.
3. *How should we not desire the chiefest and greatest good.*

Vse 1. Although therfore there are some things, which are better for vs not to know then to know, although we may be ignorant of some things with-

*Aug. l. de
nat. &
gra.
Chrysost.*

without sinne: yet can there be nothing worse then either the naturall or affected ignorance of God: for knowledge must needes goe before the imbracing of vertue, and no man can faithfully desire that which he doth not know: wherefore they are iustly here condemned, whosoever are ignorant of God, because they are

1. *Carelesse of knowing him,*

2. *Sloathfull in learning of him.*

3. *Ashamed to inquire after him.*

Whereas both by the benefit of our creatiō, and his gracious manifestation we ought to know him,

Bern.

2. Although as in many things we offend all, so in many things we erre all, yet beware we, that we doe not erre concerning God; for as the least error in the beginning is made greatest in the end, so the least error concerning him was in the beginning if it be not corrected, may make vs concerning all trueth to erre in the end, growing to this impiety,

Iam. 3. 2.

1. To suppose that there is no God,
 2. To imagine that there are more gods
 3. To set up in our hearts & thoughts an idol & false God instead of the true.
- Whereas such Atheisme and Idolatry is forbidden in this law.

3. Although there are many things in this world of which we may have a liking, and that without sin: although naturally we may desire & affect some things without offence, as wiues, children, parents, brethren, friends, &c. yet let this be our care, that our life be not bound vp in the loue of them, as old *Israels* life in the life of his sonne *Ioseph*: that we loue them not inordinately and in excesse least our hart be thereby withdrawne from God, so that as much or more then in the creatour

Gen. 44
30.

1. Wee affie in the creature,
 2. We affect the creature,
 3. We feare the creature.
- Whereas God should be honoured with the best of our affectiōs.

3. The

2. *The appendix of the first Commandement.*

Promises and threatnings not exprest.

1. If herein we harken to his voice we shall be his chiefe treasure aboue all people. *Exod. 19. 9.*

2. If we like not to retaine him in our knowledge, he will giue vs ouer to a reprobate minde and vile affections. *Rom. 1. 26. 28.*

3. If in our hearts we estrange our selues from him, he also will be farre from vs, and from our helpe.

For

1. Thus doth God honour those that honour him.

2. Thus doth God testifie his wrath in this world against unbeleeuers and wicked men. *Rom. 1. 26.*

3. Thus is it iust with God to punish those that forsake him and contemne his maiesty.

Vse 1. Seemeth it a small thing in

our eies to be the people of the Lord
to be the men that God will honour,
to be those vpon whom he will shew
forth his goodnesse? and all for the
obseruance of this commandement,

1. *In temporall bles-*

sings,

2. *In spirituall gra-*

ces,

3. *In the euerlasting*

rewards.

What then wil
seeme great or
worthy in our
eies?

2. Thinke we it not a grieuous
punishment for the breach of this
commandement to be forsaken and
left of God, and giuen vp vnto our
owne lusts? so that being past the
feeling of sinne, and remorie of con-
science, the feare of Gods iudgement
cleane extinct in our soules, and his
cords cast away from vs,

Pf. 2.3.

1. *We should euen giue*

our selues ouer to
wickednesse,

2. *We should make a*
trade of sinne,

3. *We should commit*
uncleanenes euen
with greedinesse.

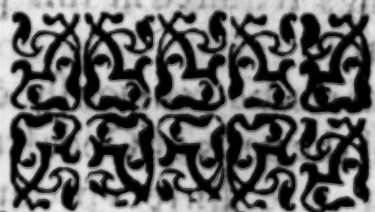
What wil we
then thinke
great of wrath
or euill.

3 Iudge

3. Iudge wee if we haue lifted vp our hands to any strange god, and our heart departed from him, that it shall not be iust with God to withdraw himselfe from vs, though in our aduersities we make long prayers and stretch out our hands vnto him, when we shall be

1. In misery waking.
 2. In misery sleeping.
 3. In misery whether soeuer we turn our selues.
- What then will be iust & equal in our sight?

Greg. in ser.



The second Commandement.

*Thou shalt not make to thy selfe any
grauen image, &c.]*

1. The affirming part of this Com-
mandement.

*We must worship God according to his
will revealed in his word.*

*Or we must worship God as he hath ap-
pointed by his word.*

The things required in this precept
are

1. That we be religiously carefull
of all the parts of Gods service.
2. That wee stirre vp our selue
thereunto by all godly meanes.
3. That we stoutly oppose against all
corruptions, which may defile the
pure worship of God.

For

1. Thus

1. Thus it becommeth vs to fulfill all
righteousnesse.

2. Thus it behooueth vs to quicken and
confirm our selues in the worke of
the Lord.

3. Thus it befitteth vs to strue for the
maintenance of the faith. Iud. 3.

Vse 1. This therefore should stir
vs vp to the diligent reading, hearing
and meditating on the word, and to
the reuerent vse of the sacraments
and praier, and teach vs to bewaile
our former negligence herein: this
should make vs sory for occasions
lost, wherein by godly conference
and instruction we might haue bet-
tered others, and beene bettered by
them our selues, and to lay hold here-
after on all occasions offerd of the
like, that so we may thereby be

1. To the praise of
God,

2. To the benefit of
our brethren,

3. To the singular
comfort of our
soules.

In things be-
longing to the
worship of
God.

2. This

*Aug. in
ser.*

2. This should make vs to vow vn-
to the Lord his worship, and keep it,
to purge our mindes by fasting, and
thereby also to raise vp our vnder-
standing, to bring the flesh in sub-
iection to the spirit, to make our hart
contrite and humble: but above all
to keep a fast in our soules from sinne
and from our owne waies, that there-
by we may the rather serue God in
holinesse, whom we worship as in
soule, so also in body with

1. *Bare heads,* —

2. *Bowed knees,* —

3. *Lifted vp hands
and eies.*

In all humility
seeking his face
in his temple.

Uirell.

3. This should cause vs to take
heede of adulterating Gods seruice
with any our owne will worships, or
any heathenish or papisticke rites
and ceremonies, or of giuing the best
approbation or allowance thereun-
to, but to keepe our selues within the
listes and tarriers that God hath set
downe vnto vs for his worship in the
word:

word. this should make vs also to be-
ware of all confederates and leagues
with vnbeleeuers, and society with
heretickes, least wee learne of their
waies and fall into their terrours,
who

1. *Are reprobate con-
cerning the truth.*
2. *Beget of themselues
new and false opi-
nions of worship.*
3. *Follow also other
mens idle fancies.*

In matters
concerning the
faith and true
religion.

The forbidding part of the second
commandement.

2. *we must not prophane the lawfull
worship of God with superstitious
rites.*

The things prohibited in this pre-
cept are

1. Idolatry,
2. Hypocrysie,
3. Prophaneesse.

For

1. *Wee must worship God in spirit.* Io.

4.

2. *We must worship God in trueneth.* Io.

4. 24.

3. *The holy God requires holy worship.*

Vse 1. Here then is a reproofe for the heathen falling downe before their stockes and stones, and looking vp to the hoast of heauen: this meets with the Papists and their images, which they haue set vp to themselues to worship, vnlawfull representations of the god-head, seruice and reuerence done to such idols, and other shapcs of the creatures, their crosses, their hee Saints and their shee Saints: all which as idolatrous and occasions of idolatry the Saints of God haue iustly

1. *Cast out of their mindes,*

2. *Cast out of their Churches,*

3. *Cast out of their houses.*

That so Gods worship might not be defiled.

2. Here is that condemnes all outward shewes of Gods worship, when

when the heart is not inwardly affected with his loue and feare: all negligence in Gods seruice: all seru-
ing of the intentions of the world
by the causes of God: the tithing of
mint, anniseed and cummin, and let-
ting passe the waightier matters of
the law, such as are

- | | | |
|----------------------|---|---|
| 1. <i>Iudgement,</i> | — | } That so Gods
seruice might
not be forshew |
| 2. <i>Mercie,</i> | — | |
| 3. <i>Fidelity.</i> | — | |

3. Here is that condemnes the
contempt of religion, and the omis-
sion of the worship of God, whether
inward or outward, or any part ther-
of: when men account of this ser-
uice but as a needelesse matter, and
of the duties here required but as fri-
uolous, and things of no esteeme

- | | |
|--|---|
| 1. <i>Vilifying them in
their thoughts,</i> | } That so these
duties might
be disesteemd. |
| 2. <i>Iesting at them in
their speeches,</i> | |
| 3. <i>Slighting them in
their gesture and
behaviour.</i> | |

The

Greg. lib.
21. Mor.
Mat. 23.
23.

3. The Appendix of the second Commandement.

An exhortation to obedience set downe at large

1. Because the God that requires the true worship, and forbids the false is a mighty and a iealous God.
2. Because he punisheth the breach of this Commandement so truly on the wicked and their posteritic.
3. Because he rewardeth the obseruance thereof plentifully to the godly, and their seed after them.

For

1. *Hee cannot indure that any part of the worship due to him, should either be with-ho'den, depraued, or giuen to any other.*
2. *Hee visits the iniquities of the fathers vpon the children, vpon the third, &c..*
3. *Hee shewes mercie to thousands of them that loue him.*

Vse 1. Although therefore we may flatter

flatter our selues in the breach of this precept, and cry peace, peace, and all shall be well, and the Lord will not regard to punish it; although we can make a deminution of this as of other sinnes: yet let vs know for certaine that God accounts it it hainous seeing hee doth thus intermine, and threaten the trespassors, shewing them that he wants

1. *Noe cause.* ———

2. *Nor will.* ———

3. *Nor power.* ———

To plague & punish such as breake this law.

2 Although a man commits many sinnes against his owne soule only, according to that of the Prophet, that Soule that sinneth shall die, *Ezech. 18. 4.* yet against him that setteth vp his Idols in his heart, and putteth the stumbling blocke of his iniquity before his face, the Lord will doe somewhat more, *Ezech. 18. 7, 8.* for the Lord will not only set his face against that man, and make him a signe and a prouerbe, and cut him off from

from the midst of his people if hee doe not repent him; but he will also plague his seed,

1. Leaving them in their naturall corruption.

2. Leading them forth in the steps of their parents.

3. Giuing them vp to the hardnes of their heart, and wilfull blindness.

To make vp the measure of their fathers finnes.

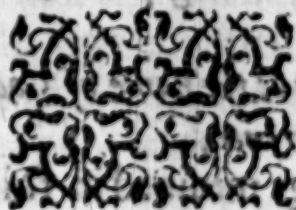
3 Although Gods wrath and iea-
lousie burne like a fire which will
consume the aduersaries : although
the vengeance be great that visits to
the third and fourth generation, and
able to affright vs : yet must we here
obserue how God sets out his good-
nes to inuite vs to obedience, ampli-
fying his mercies, and promising it
to thousands, the rather

1. By the greatnes of
his goodnes.

2. By the desire of our
owne good and safe-
tie.

3. And the good and
safety of our chil-
dren.

To win vs to
the obseruance
of this lawe.



K

The

That we call vpon the Lord and
glorifie him, giuing thanks vnto
God that we knowe
Gods glory the truth and will of
That wee zealously conuince to
The

The third Commandement.

*Thou shalt not take the name of the
Lord thy God in vaine, for the
Lord will not hold him guiltlesse
that taketh his name in vaine,]*

1. The affirming part of this precept.

We must haue the name of God in singular reuerence,

The things inioined in this precept are

- 1: That we sweare in due & lawfull manner.
2. That wee zealously confesse to Gods glory the truth and will of God that we know.
3. That we call vpon the Lord and glorifie him, giuing thanks vnto him.

For

1. It is written. Deut. 6. 13. Thou shalt feare thy Lord God, serve him, and sweare by his name.

2. Wee must as well confesse with the mouth to saluation, as beleue with the heart. Rom. 10. 10.

3. We must sanctifie the Lord God as in our hearts, so also in our words and workes. 1. Pet. 3. 15.

Vse 1. Howsoever therefore the Anabaptists condemne all oathes, and swearing, yet dare say with *Augustine*; Thou dost not ill, that yest an oath well, that is, which swearest to the glory of God, thine owne, and thy neighbors good

*De ser.
dom. in
monstr.*

1. In truth. ————

2. In iudgement, and When thou art lawfully & earnestly required

3. In righteousness. thereunto.

Ier. 4.

2 Howsoever all truths at all times are not to be spoken, and that of the words which are good, and things we know for certaine, there is as well a time to keepe silence, as a time to

speake. *Eccl.* 3. 7. yet should it euer be vnto vs as to the Prophet *Dauid*, pain and grieve to abstaine from good words, so to hide any thing within vs that may tend to Gods glory, whose truth wee must confesse with boldnesse, and not shrink from the same, for feare either of the faces of men, or any worldly losses, whether it be of

- | | |
|---|---|
| 1. Friends. ——— | } When it concerns the main-
tenance of his
glory, & the ad-
uancement of
his kingdome. |
| 2. Good name and re-
putation. | |
| 3. The meanes of line-
lihood, or life it selfe. | |

Sup. mat.
cap. 24.

3 Howloeuersome as, *Chrysostome* saith, worship Saints, yet scorne sanctitie: what manner of holines call ye this? yet must wee know for surety that wee cannot be to the praise and glory of God, as is required of his Saints, vnlesse we haue as an holy confession and remembrance of his name in our mouthes; so also an holy expression and resemblance of his vertues in our manners: vnlesse what-
foeuer

foeuer we doe or say, we doe it to his honour, which we must alwaies seek;

1. Declaring his word
and Gospel to our
brethren.

2. Imploring his aide
and succour in our
needs and troubles.

3. Magnifying his
mercies in our suc-
cesses and deliue-
rances.

When at any
time occasion
shall be offered
of these things.

2. The Negatiue.

We must doe or speake nothing con-
dempning to the profaning of the name of
God.

The things forbidden in this pre-
cept are,

1. That we vse no needlesse and vn-
holy oaths.
2. That we speake not vnreuerently
of God, his word, his workes, or
titles, &c. nor abuse them.
3. That wee disgrace not our holy

profession by an unholy conuer-
sation.

For

1. Wee must not sweare by heauen or
earth, or any other oath. *Mac. 5. 34.*

2. Wee must feare this glorious and fear-
full name, the Lord our God. *Deut.*

3. Wee must not take the name of God
in our mouthes, if we haue to be re-
formed, and haue cast his words be-
hind vs.

Psal. 50.
16.

Vse 1. Come hither therefore all
you wicked, and men of impure lips,
you that are so farre from making
conscience of idle & wicked words,
that you make no conscience of
foule and blasphemous oathes: see
here condemned your prophane and
rash swearing, your blasphemies,
your cursings, and your perjuries,
wherewith you haue grieved the ex-
cellency of Heauen, and withall pro-
cured

1. Hurt

1. *Hurt to our owne
soules.*

2. *Hinderance of Gods
glorie.*

3. *Offence and grieffe
of hart to the Cbri-
stian hearers.*

And let this
teach you to
forsake this sin

2. Come hither you wilfull scor-
ners, prophane deriders, and horri-
ble abusers of Gods holines, you that
haue vsed the name of God, his word
and titles with no fit respect, speak-
ing of them contemptibly and with-
out due regard, as of vile and com-
mon things: see here condemned
your prophanenes and abominable
impiety; who haue spoiled the Lord
of his honour, whereas his name and
Scriptures by you

1. *Haue beene iested
at.*

2. *Haue been wrested.*

3. *Haue beene abused
to inchantment.*

And let this
make you tre-
ble at his word

3. Come hither you that draw
neere vnto the Lord, and honour
him with your lips, and in your harts

2. Sam.

12. 14.

Aug. 111

Ps. 23.

and waies depart farre from him: yob that make profession of religion, yet liue in all prophanenes, giuing thereby great occasion to the enemies of the Lord for to blaspHEME: see here condemned your halting and your double iniquity: who calling your selues the seruants of the Lord, yet liue like the sons of Belial, and thereby are a cause of

1. Great griefe to the
godly.

2. Great scandall to
the weak.

3. Great hardning to
the wicked.

And let this
cause you leaue
your crooked
waies.

3. The Appendix.

A threatning from God that he will be reuenged of those that sacrilegiously rob him of his glory Which he will doe

1. Surely.

2. Swiftly.

3. Seuerely.

For

1. The mouth of the Lord hath spoken

2. He will be a swift witnesse against all
such impiety.

3. He will not spare in the day of vengeance.

Vse 1. Albeit therefore the breakers of this precept, may in this case despise the lawes and wrath of men, who haue but fillily prouided against this transgression, and doe very slowly punish it, and are oft times very little or nothing offended, when Gods name is abused and his holines prophaned: or if they take it to heart, it is not so much to them as if their owne credit were called in question: yet when the Lion hath roared, who will not feare? *Amos 3. 8.* when the Lord hath spoken and threatned sure vengeance, who will not be terrified from this sinne? which hath in it neither

Albeit as the law takes no notice of the least things, so God takes

1. Peter

- | | |
|-----------------------------|--|
| 1. <i>Pleasure, nor</i> | } Which might
induce men to
incurre this
wrath. |
| 2. <i>Profit, nor</i> | |
| 3. <i>Shew of any good.</i> | |

2 Albeit in other finnes wicked & vngodly men grow bold on Gods sufferance, and their heart is fully set in them to do euill, becaule sentence against an euill worke is not executed speedilie, *Eccle. 8. 11*: yet let all men take heed of prouoking in this kinde: for their iudgement sleeperh not that offend on this fashion, and vengeance is against them on the way, the zeale of the Lord wil hasten it, and bring this thing to passe,

- | | |
|---|---|
| 1. <i>That the mouth of
all wickednes may
be stoppt.</i> | } Which should
deter vs from
this hainous
sinne. |
| 2. <i>That others may
feare because of the
iudgement.</i> | |
| 3. <i>That honour may
be giuen vnto God.</i> | |

3: Albeit as the law takes no notice of the least things, so God takes
not

not present vengeance of every small sinne, because he will not alwaies be chiding: yet will he make his plagues wonderfull against this sinne, for his curse shall come into the house of the offender to consume it, *Zach. 5.* his curse shall ouertake the swearers and blasphemers in their soules and in their bodies, when he beginnes with them in vengeance, he will not spare, when he begins he will also make an end, and he will do a thing vnto them at which both the eares of them that heare it, shall tingle. *1. Sam. 3. 11. 12.* as it appeares vnto vs

1. In many examples

in the word.

2. In many examples

in other writings.

3. In many examples

in the world.

Which should

assure vs that

hee will not

spare.

The

The fourth Commandement.

Remember the Sabboath day to keep it holy: Six daies shalt thou labor and doe all that thou hast to doe: But the seventh day is the Sabbooth of the Lord thy God: in it thou shalt doe no manner of worke, thou, nor thy sonne, nor thy daughter, thy man seruant, nor thy maid seruant, nor thy cattell, nor thy stranger that is within thy gates: For in six daies the Lord made heauen & earth the Sea and all that in them is, & rested the seventh day: wherefore the Lord blessed the Seventh day, and halowed it.]

1. The affirming part of this commandement.

We must keepe this an holy rest unto the Lord.

The things commanded in this precept are

1. That on the Lords day we doe al holy and religious workes.
2. That we cease from our worldly labours.
3. That wee rest from sin and wickednesse.

For

1. *They suite well with the season, an holy day holy workes.*
2. *In it wee must doe no manner of worke.*
3. *So the Lord by his spirit shall worke in vs his good worke.*

Vse 1. Hereby therefore am I taught and shewed, that as I should at all times as much as my vocation and necessitie will permit, be carefull to visit Gods temple, to heare and
reade

reade his word and meditate thereon, to call vpon the Lord by praier, to doe the workes of piety and charity, and as much as in me lieth, to stirre vp others also thereunto: so should I especially on this day do the workes of the day, that is

1. *Make praiers and sing praises vnto God.*
2. *Gather instruction to mine owne soule, meditating on Gods holy word and workes.*
3. *Exercise the works of mercy to my brethren.*

As he hath commanded that is the Lord of the day.

2. Here I perceiue that as to liue idly on the other daies is damnable, so to be troubled with *Martha* about the many things of this life, and of this world on this day is abominable wherein is commanded a remission of all seruile labours and the workes of our callings, that wee may serue God more freely in our places, whom

we

we are this day especially to honour
with our

1. *Bodies,*

2. *Soules and*

3. *Substance. Prou.*

3.9.

As he hath re-
quired that ap-
pointed this
rest.

3. Hereby I am instructed, that I
must not rest this the Lords day, as
the people of Israel did fast in their
day. *Es.* 58.4. for strife and debate and
to smite with the fist of wickednesse:
but all through my whole life I am
to keepe a perpetuall sabboth vnto
the Lord from sinne, loosing the
bands of wickednesse, and applying
my selfe wholly to holinesse, so more
especially and strictly on this day:
wherein, that I may obserue it accor-
ding to the word I may not

1. *Doe mine owne*

waies,

2. *Finde mine owne*

pleasures,

3. *Speake mine owne*

words. *Es.* 58.13.

As he hath or-
dained that in-
stituted the
sabboth.

The

2. The forbidding part.

We must take heed of prophaning the Sabbath.

The things forbidden in this precept are

1. The foreflowing of the assebling of our selues in the congregation.
2. The doing of our ordinary works.
3. The doing of the workes of the flesh and of the diuell.

For

1. This day is an holy cōuocation that we should humble our selues. Num. 10. 7.

2. Are there not sixe daies to labour?

3. It is better to plough, then to play on the sabbath.

*Melius
est arare,
quam sal
tare in
sabbato.*

Use 1. Let such men therefore here aduise themselves, that neuer take care to set their teete within the courts of the Lords house, to come into his presence, nor to visit his holy temple, how they will one day answer their negligence to this law giuer, who hath giuen so stricke

strickt a charge with a *memorandum* that we should singularly reard and reuerence,

1. The day of his worship to hallow it,

2. The place of his worship to come vnto it,

3. The parts of his worship to performe it.

That they
fro henceforth
faile not in
these duties.

2. Let such men here consider how vnthankfully, how vniustly they deale with God, who as hee is the Lord of flesh, so also is the Lord of al daies, that of seauen daies which the Lord hath made, cannot be content with sixe that are giuen vnto them to bestow them on themselues, but they must needes also incroach on that one which the Lord hath chosen and set apart for himselfe: and like the vxorious *Dauid* in the plurality of his wiues, not satisfied with his owne store, taking vnto him by violence *Vriahs* owne little lambe 2. *Sam.* 12. 2. the onely wife of his bo-
L some .

some: so vse this as their owne which the Lord hath called his, hauing therein

1. *Their heartsful of the cares of this life.*

2. *Their mouthes of the talke of earthly matters.*

3. *Their hands of the affaires and busineses of this world.*

That henceforth they pollute not the Lords sabbath

3. Let such men here bethinke themselves of their prophanenesse, whether it be not damnable, who being inioyned all their life time to keepe a continuall sabbath or rest from sinne, will not euen on this day breake off their sinne: but as it were to despight the almighty by so much the more runne riot on this day; by how much the Lord of the day hath the more diligently forbidden the prophaning of the day: more eagerly on this day then at other times pursuing and seeking after

1. wicked

- | | |
|------------------------------|--|
| 1. <i>Wicked societies,</i> | } Thathēceforth
they make not
this the Lords
day a day of sin |
| 2. <i>Vaine delights and</i> | |
| 3. <i>Fleshly pleasures.</i> | |

3. *The appendix.*

A reason drawne from the example
of God,

1. Who rested that day,
2. Who blessed that day,
3. Who sanctified that day.

For

1. *He made no moe new kinde of creatures after the sixt.*
2. *He hath appointed it a meanes of blessing to them that religiously keepe it.*
3. *He hath set it apart to an holy and religious vse.*

Vse 1. If examples be of greater force then exhortations, and a thing be taught more fully in the worke, then in the word: see then here to the precept put the patterne of his rest, that commandsthe rest, to which

*Leopapa
in ser. de
Ieiunio.*

if we conforme our selues and actions we shall not doe amisse, becaule,

- | | |
|--------------------------------------|--|
| 1. <i>His place is most high,</i> | } And therefore worthy is hee of our chiefe respect. |
| 2. <i>His example most perfect,</i> | |
| 3. <i>His actions most renowned.</i> | |

2. If hee that instituted this sabbath, hath blessed this sabbath, then will he vndoubtedly also blesse vs, if we keepe this sabbath: for ordering it aright vnto its ends, and applying our selues to that which is required on that day, we shal surely finde from the Lord thereon,

- | | |
|--|---|
| 1. <i>A blessing on our hearing,</i> | } And therefore good it is that we make it our delight. |
| 2. <i>A blessing on our power,</i> | |
| 3. <i>A blessing on the breaking of the bread.</i> | |

3. If Peter, *Act. 11. 9.* might not call that common, which the Lord had censed, how much lesse may we make that common, which the Lord hath

hath hallowed and set apart? abusing it to labor, idlenesse, or prophane-nesse, when hee appointed it vnto these ends,

1. *That it might bee the solemne time of his worship,*
2. *That it might shadow out vnto vs the euerlasting rest,*
3. *That it might serue for a remission of labour to vs, our seruants, cattell, &c.*

And therefore it is requisite that we so obserue it.

The fifth Commandement.

*Honour thy father and thy mother,
that thy daies may bee long in
the Land, which the Lord thy
God giueth thee.]*

1. The affirming part of this precept.

*We must giue to our superiors all due re-
spects.*

The things required in this precept
are

1. That we obey them in all things
in the Lord.
2. That we deale faithfully & thank-
fully with them.
3. That wee shew our selues respec-
tue and kind vnto them.

For

1. *This*

1. *This is right. Eph. 6. 1. and well pleasing unto the Lord. Col: 3. 20.*
2. *This is an honest thing and acceptable before God. 1. Tim. 5 4.*
3. *This will be as a refreshing unto them from the face of the most high.*

Now then

Vse 1. As the inferior is here taught his duty to obey them that are set ouer him of the Lord in all things in the Lord: so is the superior also shewed his, which is that he command & gouerne only in the Lord: for although it be simply euill not to obey the precept, yet it is not alwaies euill; namely when the ruler commands those things which are contrary to God, for then it is better to obey God then men, and to say with *Augustine*, giue leaue O *Cesar*, giue leaue O Father, Ruler, and such like.

1. Thou threatenest
thine indignation
& displeasure, God
his wrath.

2. Thou threatenest
losse of goods and
substance, God of all
good things.

3. Thou threatenest
band and prison &
God hell.

Whether is
now more to
bee feared say
you, God, or
man?

2 As faithfulness and thankfulness is here required of children, so are the Parents also minded of their care, that in the education, government and provision for thole of their charge, they doe that which is thankworthy: for although it be required of inferiours that they doe their duties no what the losse, though their Superiours be froward & vnworthy, yet it hee that is in place of excellency doe first neglect his duety, and then hee that is vnder gouernement doe come likewise short of his

1. *Not assisting him
with his prayers.*
2. *Not serving him
with his substance.*
3. *Not ministering vn
to him in his per-
son.*

Whether is
more to be bla-
med think you
this, or that?

3 As respect and kindnesse is re-
quired of the children, so is the same
affection also of the Parents : for if
loue and kindnesse doe not first dis-
cend, how should they ascend ? we
loue God, because he loued vs first,
where the Parent is an Ostrich if the
child doe proue a viper it is but a iust
plague : where the Ruler esteemes
his people but as sheep and oxen, and
beasts of the field, if the people be re-
bellious and lifting vp the heele doe
doe kicke against authority, it is but
like for like. If those in authority neg-
lect and contemne their charge, if
those vnder authority despise their
gouernment, not respecting the wor-
thinnesse of their persons, which
stands,

- | | |
|---|--|
| 1. In the dignity of
their places. | Whether is
the greater de-
faulter, iudge
you, the one or
the other? |
| 2. In the excellency of
their gifts. | |
| 3. In the length of
their daies. | |

2. The negative of this Commande-
ment.

We may not derogate any thing from the
dignity of our Parents.

The things forbidden in this pre-
cept,

1. Resisting of them in their iust
commands.
2. Prouing vnfaithfull and vnthank-
full towards them.
3. Hating of their persons, and dea-
ling frowardlie with them.

For

- 1: Rebellion is as the sin of witchcraft.
1. Sam. 15. 23.
2. He that forsakes his father is a blas-
phemer. Eccle. 3. 16.
3. To whom will a man be kind and lo-
uing,

ning, if he be unkind and charlish unto them?

Vse 1. Harken therefore O you sonnes and daughters of disobedience, you wines of vndutifulnes, you Subiects of rebellion, you seruants of stubbornesse, stiffenecked and peruerse: you that would so faine cast of the yoke, loose the cords, and breake the bonds in sunder. Here is the re-proofe of your vngodlines, lay it to your hearts: but aboue all you children heare & feare, listen and learne, consent and obey

- | | |
|---|--|
| 1. To doe reuerence to
your parents. | } Lest he severely
punish your
vndutifulnesse
that commāds
this dutie. |
| 2. To follow their ad-
monitions. | |
| 3. To beare their cha-
sticements. | |

2 Here you children of *Beliall* vn-
toward & ingratefull, take the confu-
sion of your sin vpon you; is this the
requitall of the loue and kindnes of
your parents, which gaue you life, &
with great care and cost haue nour-
shed and brought you vp? that you
should

should with-draw your selves from their helpe, that you should spoile & rob them, render them euil for good and suffer their eies to faile? looke to the stocke from whence you were hewen, and to the pit from whence you are digg'd, I meane to the father that begat you, and to the mother that bare you in her body, & brought you vp vpon her knees, that yee pay vnto them the things that yee owe,

1. *Loue for their loue.*
 2. *Helpe for their helpe.*
 3. *Prayers for them for their good wishes for you.*
- Lest God at the hearing of their sighes & sight of their teares be moued to wrath against you.

3 Harken O you scorers the abomination of the Lord. *Pro. 3.* Is it a small thing for you to detract your due obedience, and to leaue vndone that which iust authority hath imposed, but that you will also hate & despight the parsons of your parents, masters, rulers? lay you hand on your heart, correct the thoughts of your hearts, that your sinne may be forgi-

uen

uen you, put on the charity of those that are set ouer you in the Lord, and shew your selues no more vnreuerent in your

1. *Bitter speaches.*

Least there be laide vpon you from the Lord, iudgements prepared for scor-ners, & stripes for the backs of fooles. *Pro. 19.*

2. *Froward lookes.*

29.

3. *Vnseemely gestures.*

3. *The Appendix.*

A promise of long life to the obseruers of this Commandement, now they prolong our daies.

1. By their fatherly care and prouision,

2. By their praiers, and

3. By their blessing.

For

1. *Hereby it goeth well with vs.* *Ephc.*

6. 2.

Ecccl. 3. 9

2. *Here-*

2. *Heereby they procure this blessing from God vpon vs.*
3. *Hereby the houses of the children are established.*

Vse 1. Is it not great reason thinke you, that wee should haue a care of them to loue, honour and obey them all our life, who haue prouided for vs from the wombe, and from the cradle, and ministred vnto vs for the necessity and commodity of our life? by whom we haue this that we doe not onelie liue, but also liue more happie, being furnished by their care

1. *With food and raiment for our bodies.*

2. *With good instructions for our soules*

3. *With honest arts and trades of liuing.*

So wanting nothing that is good & needfull.

2 Is it not better and more profitable to haue them pray to God for vs, then to fight to God against vs? whereas God will giue vs sorrow for their sighes, and blessings for their prai-

prayers, the blessing of long life : for which that they may be earnest suitors vnto God, the father of heauen, let vs doe all suites and seruice vnto them our fathers here on earth, and performe our duties to them

- | | |
|---------------------------|---|
| 1. <i>Constantly.</i> ——— | } So failing in no point of the honor that we owe them. |
| 2. <i>Willingly.</i> ——— | |
| 3. <i>Cheerfully.</i> ——— | |

3 It is not a thing to be wished for of vs, that each eare that heares vs, then might blesse vs, & each eie that sees vs might giue witnes vnto vs? *Iob* 29. 11. then was *Iob* deceiued, who reckoned this among other as his chiefe crowne and glory, and a witnes of the vprightnes and integrity of his life. But if this be to be desired from any man, much more from these by whom we are men, and so much the more to be desired because their blessing will establisth, their curse will root out the foundation : the Lord blessing when they blesse, and hearing when they curse vs in the

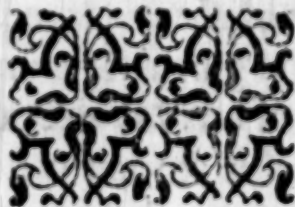
the bitternesse of their soules , and
bringing the disobedient

1. *To shame and re-
buke.*

2. *To a morsell of
bread.*

3. *To an euill end.*

} So pouring out
his vengeance
and wrath vpon
them.



The

The sixth Commandement.

Thou shalt not kill,

1. The affirming part of this precept.

we must make much account of the life of man.

The things commanded in this precept are

1. That wee bee peaceable in our whole conuersation,
2. That our hearts be fraught with pittie and compassion,
3. That we defend and deliver as much as in vs lieth, our selues and others from danger, violence and vexation.

For

1. *If it be possible, as much as in vs lieth,*

M

eth,

eth, we must live peaceable with all men. Rom. 12. 18.

2. *We must be mercifull, even as our father also is mercifull. Luk. 6. 36.*
3. *If wee shall not save and succour when we may, we doe kill, and murder.*

Use 1. Let them come hither now that are the sons of wrath and trespass ready to offer to their brethren all indignities and wrongs, impatient of the least; yea but supposed crosses and offences from others, and learne to doe away the fiercenesse of their natures, the roughnesse of their manners, the iniquity of their conditions, as occasions and things inclining to strife and bloodshed: that the peace be not disturbed and broken by them, when for the peace and quietnesse sake they should have,

1. *Discretion to passe by offences,*
2. *Care to giue no occasion of offence,*
3. *Warinesse to reconcile offences.*

Which all men well advised have and shew.

2. Let

2. Let them come hither whose inwards are of flint, their breasts of iron, their hearts of stone, whose bowels neuer yet yearned ouer their brethren in affliction: whose eye neuer yet spent teare when they saw the extreame necessity of their friend and neighbour, who neuer yet knew what it was to suffer with tho'e that suffer, and grieue with those that mourne: and learne to doe in the distresse and calamitie of others, as *Iesus* did when he saw the *Iewes* and *Marie* weeping. *Ioh. 11. 23. 35.* who

- | | |
|---------------------------------|--|
| 1. <i>Griued in the spirit,</i> | } Which all will doe, of tender hearts & bowels. |
| 2. <i>Troubled himselfe and</i> | |
| 3. <i>Wept.</i> | |

3. Let them come hither that are negligent of the safety of their owne, or other mens soules and bodies: which for themselves tempt God, thrusting themselves into danger, as the horse rusheth into the battell: for others care not what becom of them

but with the euill shepheard say, let that which will perish; perish, hauing the question of *Cain* in their hearts.

Gen. 4. 9. Am I my brothers keeper? Let them come hither I say & learne to be more regardfull of themselves and others.

1. *Least their owne blood be upon their owne heads.*

2. *Least the blood of their brethren be required of them.*

3. *Least they perish exposing themselves to needlesse danger.*

Which men of any conscience will beware,

2. *The Negative.*

We must by no meanes endanger or hurt our owne or another mans life.

The things forbidden in this precept are

1. *Wrath and euill conceiued and hidden inwardly in the heart.*

2. *All*

2. All outward signes prouoking or encouraging to a milchiefe.
3. Hurt and damage offered to any mans body and life in deede.

For

Mat. vi.
rel.

1. Whosoener hateth his brother is a manslaier. 1 Io. 3. 15.
2. He loueth transgression, that loueth and stirreth up strife. Pro. 17. 9.
3. Hereby Gods image which hee hath ingrauen in man, is wronged and abused.

Vse 1. An euill guest surely is wrath hid in the heart, that will make place for the diuell; resist therefore if thou canst, giue place, if thou canst not. If anger hath preuented and fore possessed thy minde, and riseth vp against thee, leaue not thy place, thy place is thy patience: least thou take vpon thee instead of God to reuenge thy selfe, who saith of himselfe vengeance is mine: least thou grow from wrath to slaughter, of which thou maiest be guilty, and haue thine hands therewith defiled, though thou lay not thine hand on thy bro-

Ambros.

ther; but doest either,

1. *Secretly consent to,*

2. *Wickedly counsell,*

or

3. *Vniustly command*

and will.

The thing for
which the earth
wil cry for ven-
geance.

2 An horrible crime it is to be
tainted with blood, a grievous im-
putation to bee called the man of
blood, a man may not thinke him-
selfe free of these, the crime and im-
putation, for that he hath not giuen
the deadly blow or poison, for that
with his owne hands, he hath not ta-
ken away the life of his brother: re-
member *Dauid* slew *Vrias* by the
hand of the children of *Ammon*. A
man may be written vp before God
in the list of murderers and man-kill-
ers, that neuer drew sword in wrath
but yet hath animated others to
wrong and violence,

1. *By his words,* —

2. *By his lookes,* —

3. *By his gesture.* —

The thing for
which the land
it selfe doth
mourne.

3. An

3. An heauy account they haue to make to God, that vncharitably haue withheld their hand from their brothers helpe: how wil they answer then that haue smitten with the fist of wickednesse? An hard iudgement shall they finde that haue not maintained life: Goe from me ye cursed, when I was hungry, &c. *Mat.* what shall their iudgement bee that haue spilt both limbe and life, surely most grieuous, and eternall torments in that place,

1. Where death kils
and doth not ex-
tinguish,

2. Where grieve tor-
ments but doth no
whit drine away
feare,

3. Where the flame
burnes but doth
not expell darke-
nesse.

The thing to
bee considered
of the men of
blood.

*Greg. l. 9
moral.*

3. The Appendix.

*A threatening, he that sheds mans blood,
by man shall his blood be shed. Gen. 9.*

Or the murderers hoare head shall
not goe downe to the graue in
peace. 1. Reg. 2. 6. God in his iust
iudgement

1. Either cutting him off by the
sword of iustice,
2. Or shutting vp his soule into the
hand of his brother enemy,
3. Or making the man of blood the
executioner of himselfe.

For

1. *The magistrate beareth not the sword
in vaine. Rom. 13. 4.*
2. *Ere the murderer shall goe unpunish-
ed, the man that findes him shall slay
him Gen. 4. 14.*
3. *Of how many haue wee read that
haue turned their murdering wea-
pons into their owne breasts.*

Use 1. Consider this you murde-
rers & manquellers, when you haue
spoiled others, shall you not be spoi-
led

led your selues? when you haue spilt innocent blood with the hand of violence, shall not the hand of iustice cut you off? yea, though you flie to lay hold of the altar, yet will he slay you there, that is appointed of God the auenger of blood, to cut off from the earth all

1. *Ioabs,* ———

2. *Athaliahs,* ———

3. *Theudasfes.* ———

} And others of
that crimsen-
handed crue.

2. Consider this, ye men of blood that haue hurt and yet are hidden, that haue slaine, and no man pursues you: thinke not that your iudgement sleeps: nay vengeance dogs you at the heeles, for an euill and vn-naturall death shall finde you.

1. *Either in the wood*
with Abshalon,

2. *Or in the field with*
Achab.

3. *Or in the deepe as*
it did Pharaoh &
the Egyptians.

} And others of
that list in other
places.

3. Consi-

3. Consider this, you' sanguinaries, that are imbrued with gore, yet no man dares lay vnto you, why doe yee so? that make it a sport to kill, and spill the blood of the innocent like water vpon the ground: thinke you to escape vntoucht because the sonne of man riseth not vp against you, because an euill beast out of the Forrest doth not reade you? God can vse your owne hands against your owne liues ere you shall goe unpunished, and goe downe to your graues by a drie death, as he did

- | | |
|-------------------------|---|
| 1. <i>Abimelech</i> , — | } And others
guilty of like
crimes as these |
| 2. <i>Sauls</i> , and — | |
| 3. <i>Zimri</i> , — | |

The seventh Commandement.

Thou shalt not commit adultery.]

1. The affirming part of this Commandement.

We must governe all the parts of our life chastly and continently.

The things required in this precept are,

1. That for the preserving of chastitie, we be religiously watchfull over all our members.
2. That we tame our flesh and bring it in subiection.
3. That we vse the remedy that God hath appointed against incontinency.

For

1. *Chastity is oftentimes wounded by the eye*

*Cassian.
de instit.
monacho.
li. 6.*

eye, oft times by the eare.

2. *Thereby dwelling in the body,
wee shall in a sort goe out of the
flesh.*

3. *Marriage is honourable amongst
C^c. and it is better to marrie then to
burne.*

Vse 1. Where are they now that
are so confident of themselves, that
they dare touch pitch and thinke not
to be defiled, that dare take fire into
their bosomes, and thinke not to be
scorcht? what hath separated you
from others, and the feare of their
danger? did *Dauids* eye wound his
soule with *Bathsheba*? and thinkest
thou whosoever thou art to escape
without a wound and dishonour
that sufferest not onely thine eie to
wander, but also thine heart and
tongue to speake lewd things? could
others the Saints of God hardly es-
cape the danger? though with *Iob*
they made a couenant with their eies
though they kept their immunity,
watcht the way, made their loines
strong, and fortified their power?
and

and thinkest thou to bee safe from feare and gunshot, that neuer shun- nest the opportunity of

- | | |
|----------------------|---|
| 1. <i>Person,</i> | } In each of which
the tempter hath
secretly laid his
snare. |
| 2. <i>Place, and</i> | |
| 3. <i>Time.</i> | |

2. Where are they that crie out of the fire, and yet goe about to put out the burning with more wood? soft cloathing, dainty diet, full feeding, and much ease nourish luxuriousnesse, and increase this flame: all which we must forsake if we will doe a greater miracle, then cast the vncleane spirit out of other mens bodies, that is, cast the spirit of vncleanenesse out of our owne flesh, which kinde as our sauiour speakes of that vncleane spirit in the gospel, goeth not out but by

- | | |
|----------------------------|--|
| 1. <i>Praier,</i> | } In each of which
there is an especi
all vertue against
vncleanenesse. |
| 2. <i>Labour and</i> | |
| 3. <i>Much abstinence.</i> | |

3. Where

Mat. 19
11.

3. Where are our votaries and single liuers, that vow that which is not in their owne power: Euery man cannot receiue this saying, saith our Saviour Christ; saue they to whom it is giuen: yet will these contemne the ordinance and forsake the remedie, when in the meane time they burne with strange and vnnaturall lusts, defiling their bodies,

1. *Privately and alone*

in wantonnes.

2. *Cleauing to harlots.*

3. *Men with men
working that which
is vnseemely. Rom.*

1. 27.

In each of
which there is
an horrible &
odious crime.

2. *The forbidding part of this commandment.*

*Wee must not defile our selues with any
inward or outward filthinesse.*

The things forbidden in this precept
are,

1. All acts of vncleannes,

2. All

2. All thoughts of vncleannes,
3. All things that may nourish lust, and stirre vs vp to vncleannes.

For

1. *We must euen hate the garment spotted by the flesh.*
2. *These also doe defile the man.*
3. *He that will auoid sinne, must auoid also all occasions of sinne.*

Iud. 23.

Vse 1. What an abuse is this of the body which is the Lords? the vessell which according to the Apostles rule. *1. The 1. Cor. 6. 19.* Eucry one should possesse in holines and in honour, to prostitute it to vncleannes, abusing any member, or all the members thereof to fleshly filthines, and to giue our selues ouer to lasciuiousnes, to worke all vncleannes with greedines, *Ephe, 4. 19.* hauing

1. *Our eies full of adultery.*
2. *Our mouths of rotten talke.*
3. *Our whole behaviour of wanton and lustfull manners.*

When wee should so much abhor the flesh and filth thereof.

2. What

2. What profiteth it to chastitie, though we looke not on the bewty and shape of women abroad, to be caught with their eye-lids, and in the tresses of their haire: if in the meane time our thoughts be foule at home, shaping out vnto vs in priuate all figures of fleshlines, and making the shadowes of vncleannes to dance before vs in imagination on our beds, as that damzell before *Herod* in the banquet? nay, if wee will be chaste in deed, we may not so much as thinke of the thing

1. Which may bite our
conscience.

2. Which may make vs
blash.

3. Wherein our rea-
son will say vnto vs
there is filthines.

When the ve-
ry thought it
selfe sufficeth
to make foule.

3. What will be of power to pre-
serue vs against this sin, and to keepe
vs vndefiled of the flesh, if we nou-
rish against our selues our owne enc-
my by idlenes, by fulnes of bread? *E-*
zech. 16. 45. How shall we possibly a-
void

Perk

void this sinne, if we like and embrace the things that lead vs thereto? lasciuious companie, lasciuious bookes, lasciuious attire, lasciuious representations of loue matters, lasciuious dancing, lasciuious pictures, lasciuious talke: each of which is a sparke of hell, falling on the tinder of our corruption will conceive a flame and set on fire the whole frame of our nature

1. *While in the flesh we live fleshly.*

2. *While we fight not daile with our selues.*

3. *While wee obserue not the enemy within vs with a curious eye.*

When the least prouocation of these things may be occasion of great sin and mischief.

3. *The Appendix.*

A threatning of fearesfull iudgements which overtake adulterers, who are punished of God.

1. *In their owne wiues, God paying them*

N

them

Wis. 4. 4.

- them home in their owne coine.
 2. In their owne bastard slips, and
 3. In their owne persons.

For

1. *His wife shall grinde vnto another
 that hath defiled his neighbours bed.*

Iob. 31. 10.

2. *They shall take no deepe rooting, nor
 lay any fast foundation.*

3. *God will wound the hairy scalpe of
 him that goeth on still in his wicked-
 nesse. Psal.*

Vse 1. Harken now to thy iudge-
 ment thou sonne of vncleannes! shall
 not shee that thou hast taken to bee
 the companion of thy life, be as false
 to thee, as thou hast beene faulty to
 others? shall not shee forget the coue-
 nant of her God with thee, as thou
 hast transgressed the word of his
 mouth with others? the powring
 forth of thy wiues adulteries, the o-
 pening of her feet to euery one that
 passeth by, and multiplying of her
 whoredomes, are a iust punishment
 of thy transgression, who neighing
 after thy neighbors wife

Ezech.

Ier.

1. *Hast*

- | | |
|--|--|
| 1. Hast laid waite at
his dore. | } Thus will the
Lord visit for
these things, &
be auenged of
this wickednes. |
| 2. Hast climbed vp in-
to his bed. | |
| 3. Hast discovered his
shame and naked-
nesse. | |

2 Harken now to your confusi-
on you dissolute generation ! thou a-
dulterer, which hast ploughed, but it
hath beene with another mans hei-
fer; which hast sown thy seed, but it
hath beene in another mans ground:
thou adultresse which admittest of
many louers, and delighting in the
sweetnes of stollen waters, and plea-
santnes of hidden bread, hast filled
thy belly with strange seed: shall the
children of your wandring lusts be
the delight and light of your eyes
grow vp before you, and prosper ?
nay;

Wisdomē

4.

1. They shall bee witnesses of wickednes against you in their triall.

2. They shall bee suddenly cut off.

3. They shall wither in their branches.

Thus will the Lord make a consummation in the houses of adultery.

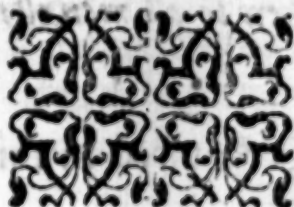
2 Harken in the last place to the sentence that is gone foorth against your owne soules, the plagues that God will bring vpon your persons, you children that transgresse in lust: you haue tasted of the pleasures of sinne in the forbidden fruit, you haue souled your selues in the delights of fleshlines, and haue wallowed therein as the sow in the mire: know you not that all these pleasures will be bitternes in the end? when for all your sweetneses you shall receiue a reward.

1. Of the euill sauour
of infamy in your
names.

2. Of foule diseases in
your bodies.

3. Of eternall damna-
tion of soule and bo-
die without you re-
pent.

Thus will God
poure forth his
wrath vpon
you for your
filthines.



The eight commandment.

Thou shalt not steale,]

1. *The affirming part of this precept.*

Wee must shew to all men all iustice and equitie.

The things required in this precept
are

1. That I labour with mine hands the thing that is good. *Ephe. 4. 28.*
 2. That I pay to euery man the thing that I owe. *Rom.*
 3. That I rest contented with the things that I haue. *1. Tim. 6. 6.*
- For

1. *By the Apostles rule hee that will not labour must not eate.*

2. *This*

2. *This is iust and honest both in the sight of God and men.*

3. *They that will bee rich fall into temptation and a snare.* 1. Tim. 6. 9.

Use 1. This then doth reprove the inordinate that live without a calling, 1. *Thess.* 2. 11. This reproves the slothfull that live negligently in their calling: let euery man bestow himselfe honestly in some lawfull way, and then none shall need to inuade their neighbors goods: for what hath brought forth vnto vs so many thieues, but idlenes the fosterer of the sonnes of *Beliall*, when the mouth requiring, and they hauing not to supply their wants, fall to this abhorred trade for their bellies, and to fulfill their lusts: whereas they might haue both for their owne necessities, and wherewith also to bee helpfull vnto others, by

1. *Their industry.*

2. *Their frugality, and*

3. *The blessing of God upon their labours.*

} If they would
imploy them-
selues in an ho-
nest calling.

old 331 This meetes with those that care not how farre they thrust themselves into other mens debt and danger, nor yet how little they discharge and pay: all is lawfull purchase that comes within their net; and whatsoever they with-hold and eat of other mens, hath with it a sweet and pleasant taste: but let them know that this bread of iniustice shall turne to gruel in their teeth, they that will not pay and make restitution on earth, shall pay the vtmost farthing in hell: but above all an heavy iudgement lies against those men, that cruelly with-hold and keepe to themselves

1. *The poor mans pledg.*

2. *The hire of the labourer.* lam. 5. 4.

3. *The goods of the fatherlesse and widowers.*

If restitution be not made in time.

3. This checks all couetous persons, & the swelling spirits of discontentment, that are not content with the things that they haue. *Heb. 13. 5.* that will not learne to frame their minds to their meanes. It is a blessed contentation, when a man hauing

but food and raiment, can therewith be content. 1. *Tim. 6. 6.* when a man hath learned with the Apostle, *Phil. 4. 11.* in what estate soever he is, therewith to be content. We should not heare as wee doe of the grinding of the faces of the poore, nor of the selling and perverting of iustice, nor of the compassing of the brethren by craft nor of bribes, nor of violence, nor of the greater and lesser theeves, nor of any iniustice whatsoever, but we should live in peace and quietnes.

1. *Far from transgressing against others.*

2. *Without feare of others transgressing against vs.*

3. *Exercising all iniustice one vnto another.*

If this vertue were surely settled in our soules.

2. *The Negative.*

Wee must not hurt our neighbour in his temporall goods.

The things forbidden in this precept are,

1. That I take not any thing from any man with a strong hand.

2. That I hurt not anie Man by

by craft or forged cauillation.

3. That I bee no picker, purloining priuily from my brother his goods and substance.

For

1. *God is an auenger of all such things.*

1. Theſſ. 4. 6.

2. *The Lord will also viſit for theſe things.* Ier. 5. 29.

3. *No man can haue an vniuſt gaine without iuſt loſſe: gaine in his cheſt, and loſſe in his conſcience.* Aug. in ſer. de decem plagis.

*Aug. in
ſer. de de-
cem pla-
gis.*

Uſe 1. Let me here therefore call vpon thee, O Nimrod, and thy brethren in violence and oppreſſion: you haue robbed, and no man hath reſiſted you, you haue with *Beniamin* Gen. 49. 27. rauind as a wolfe in the morning, deuoured the pray, and at night deuided the ſpoile, what though you account al that likes you lawfull, and all that you haue extorted as iuſt prize: what though the ſtrength be of the hand of you that oppreſſe, and there be none to helpe and comfort the oppreſſed. *Eccleſ. 4. 1.*

yet

yet know you for certaine that rapine
is

- | | |
|------------------------------------|-------------|
| 1. <i>Hatefull to God.</i> | } Howsoever |
| 2. <i>Detestable to man</i> | |
| 3. <i>Damnable to your selues.</i> | |
- EL61.8. you reioice in
such like spoils

2. Let me speake a word vnto
thee thou Publican, that pretendest
the law and iustice for all thine ex-
actions, that compassed thy bro-
ther with a net, and laiest fast holde
vpon him with a claw of cauill: wilt
thou cleare vp thy browes and stand
vpon thine honesty, because the law
of man laies not hold of thy deceits
thou must euen stand here in the list
of theeues, and I will ranke thee with
others the children of craft, those
that goe beyond their brethren in
covenant, in buying and in selling,
either adulterating their wares, or
doing vniustly, in

- | | |
|-----------------------------|-------------|
| 1. <i>Meat-yard,</i> | } Howsoever |
| 2. <i>Weight, or</i> | |
| 3. <i>Measure. Leu. 19.</i> | |
- these deceits
be oft times hid.

33.

2. Let

3. Let me commune with thee
 O *Achan* of thy wedge of gold and
 Babylonish garment. *1 of 7. 10.* Let me
 talke with thee O *Iscaiot* of thy bag.
Iob. 1 2. 6. Thou hast got a good boot-
 ty *Achan* in the ouerthrow of the cit-
 tie, and thou O *Judah* hast prouided
 for one out of the common purse:
 now if you could hide your thefts it
 were some what, and yet your con-
 sciences would bite you sore: but
 now with him that digs through the
 wall in the darke, with him that re-
 moues the auncient land markes.
Deut. 27. 17. with him that pilfereth
 his neighbours goods

1. You are discovered
 to your shame,
2. You haue lost that
 you tooke by stealth
3. You haue also lost
 and forfeited your
 selues.

Howsoeuer
 you had hope
 to be holpē by
 this trade.

3. The appendix.

A threatning of Gods iudgement against the chiefe.

1. In his bodily life,
2. In his soule and
3. In his goods and substance.

For

1. God will cut him off from among his people.
2. He shall be filled with confusion here, and without repentance euerlastingly confounded.
3. Gods curse shall remaine in his house to consume it with the timber thereof and the stones thereof. Zach. 5. 4.

Vse 1. Is it now a great advantage that you haue purchased to your selues, you theenes and robbers? you stretch your conscience in stretching out your hand to take that to your selues, which is not your owne, for maintenance of your liues, and loe hereby you cut off your liues: as

1. *The word of the
Lord hath spoken.*

Pro. 21.7. Pro.

1.19.

2. *The law of man
hath decreed.*

3. *Examples are to
frequent to bee
scene.*

Such is the is-
sue of your
wicked waies.

*Aug. de
ver. dom.
c. 20.*

2. Is it not a goodly gaine that you haue gotten by your falshood, to winne drosse & to leese your soules? or thinke you that you shall not pay for it so great a prise? consider with your selues, and reason from the les- ser: If he shall bee cast into the fire that hath not giuen of his own, where thinke you shall he be cast that hath inuaded another mans? If he shall burne with the diuell, that hath not cloathed the naked, where thinke ye shall he burne that hath spoiled him of his raiment? heare therefore you thieues and deceiuers, and feare the horror of that place where there is

I: No

1. No ease of torments.

2. No drop of consolation.

3. No hope of release.

Such are the punishments that abide you there.

3. Is not this a goodly couetousnesse that you haue coueted to your houses, you that would grow rich by theft and rapine? you haue added the riches of vnrighteousnesse to the rest of your store, and that like a fire will eate vp all your substance, when you brought your robberies into your dwellings, you brought in with them also a curse,

Heb. 11.

1. That will cleane like the leprosie to your wals,

2. That will undermine the foundation,

2. That will make your boasts to spue out your generation.

Such is the reward of your vnrighteous dealing.

The ninth Commandement.

*Thou shalt not beare false witnesse
against thy neighbour.]*

1. The affirming Part of this precept.

*We must defend our neighbours credit
reporting the trueth of him.*

The things commanded in this precept are

1. That we set foorth that which is good in our brother with deserved praise.
2. That we interpret that which is doubtfull in him in the better sense.
3. That we cover his infirmities & weak-

weaknesse in loue,

For

1. *It is an especiall benefit to be praised in honest things. Nazianzen.*
2. *Charity that thinkes no euill is inclined to beleue and iudge the best. 1. Cor. 13.*
3. *Thus we shall shew the affection of the members of the same body one vnto another.*

Now then

Use 1. If as the saueur of a sweete ointment, so is the blessing and benefit of a good name, wherein can we recompence our neighbour better to refreshment, then remembering his good things, which will be vnto him a spurre in the way, to others an incitement to like things: for

1. *Praise brings forth emulation,*

2. *Emulation brings forth vertue,*

3. *Vertue brings forth felicity.*

Which is the end of all that is desired, and whereto all the motion of a good man is referred.

Nazianzen.

O

3. If

2. If we would haue our brethren to abstaine from al hard censures and sinister iudgements of vs, then must we doe the same also by them, looking with a fauourable eie on all their actions, speaking fauourably in all their courses, if their matters be not so exorbitant, that they will admit of no excuse: for wee must still remember,

1. *That the same coine*

shall be paid to vs,

2. *That the same iudgement shall be made of vs,*

3. *That the same measure shall bee met to vs.*

Which we haue made to bee paid of, & met to others. *Mat.*

7.12

3. If we would not that others should blase forth our slips, our foolish speaking & vndiscreete behavior, when we chance to be transported with the passions of anger, griefe and ioy: if wee would not haue other mens eies too curious in obseruing vs, their mouthes to open in laying vs open where we are most weake:

let

let vs remember that we doe not so by them; but rather salue the sore, that there may be an healing, then discouer the greatnesse of the wound to make for a reproach: for it is a part of our wisdome, and loue to the brethren

1. To passe by their offences towards

vs.

2. To excuse their errors towards others.

3. To hold them vp, where they are ready to fall.

Which is the garmēt of charity that couereth all their nakednes. Gen. 9.23.

2. The forbidding part.

We must lay nothing wrongfully to our neighbours charge.

The things forbidden in this precept are

1. That in any wise we speake not that which is false of our neighbour.

O 2

2. That

2. That we speake not that which is true of him with a false heart.
3. That we discover not his infirmities discourteously, nor aggravate his faults,

For

1. *We must put away lying. Eph. 4. 25.*
2. *God loveth and requireth the truth from the heart.*
3. *As we would that other men should doe to vs, so must wee doe also unto them. Mat.*

Vse 1. Markethis therefore you that say and thinke as it is in the 12. Psalme: our lips are our owne, that take vnto your selues liberty to speake what you list: your flatteries and backbitings, your officious and pernicious lyings are notorious: besides your priuate and secret transgression with your tongues, you haue also publicly faulted with this member in false witnessing and false sentencing, and when you should haue stood for the truth you haue beene silent, whereby

I. God

1. God hath beene
much offended,
2. Your neighbour
greatly iniured,
3. Your conscience
sorely hurt.

So hainous is
the breaking of
this precept.

3. Consider this you that will report mens words and not their meanings to bring them into hate and danger: you that can make the worst of bad in your brethren, dissembling that in them which you know to be good: you that can so well act the part of the diuell, who when hee speaks not *falsum* an vntruth, speaks the truth *ad falsum*, that he may de-
ceiue: what auaieth it to the keeping of this commandement, though your tongues cannot bee conuict of falshood, when your hearts are full of fraud and iniquity? a man in the iudgement of God is a lier and slanderer, though he speake nothing but true of his brother, if he speake true of him with a false heart, which he may doe.

- | | |
|--|--|
| 1. Accusing him to
get him blame. | } So open and o-
dious are these
sleights to God |
| 2. Praising him to
procure him enuy. | |
| 3. Flattering him to
make him fall into
his net. | |

3. Harken to this all ye that can
so slippe ouer al your brethrens good
parts and vertues as if you did not see
them, to inslist on their infirmities,
prie into their faults, and blaze them
in their frailties. you that can so soone
espie an hole in your brothers coate
and make it wider, or else deale with
their vntoucht fame, as *Ashijah* the
shilonite did with *Ieroboams* new gar-
ment. 1. *Reg.* 11. 30. rent it in twelue
peeeces: Is your brothers reputation
and credit no more precious in your
eies? but that in euery light offence
you are ready to accuse him and
make his trespasse great? See what
God hath here defended,

1. That we should not easily suspect or iudge euill of others

2. That we should not easily report euill of others.

3. That we should not easily receiue an euill report against others.

So tender is he of mens fame and credit.

3. The Appendix.

A caueat to beware of the breach of this commandement, least transgressing it.

1. We be made like vnto the diuell,
2. Wee be punished in the same kinde.
3. We be shut out from the presence of God.

For

1. He was a lier from the beginning, and an accuser of the brethren. Iohn 8.44. Apoc. 12.9.10.

2. How should not other men speake cursedly of vs, when our heart doth know

know that we haue slandered others.
Eccl.

3. He that telleth lies shall not carrie in
his sight PL. 101. 7.

Now then

Psal. You may glory in the pat-
terne whereto you haue conformed
your selues you slanderers and back-
biters: other sinnes make men like
vnto beasts; as his lechery the lasci-
uious person to a goate or dog; his
wrath, the foolish person to a shee
beate robbed of her whelpes; his
drunkennesse, the intemperate per-
son to a swine; and so in other sinnes,
and other persons: but your sinne
with the branches and circumstances
thereof makes you like to the diuell.

Pro.

1. Whose dialect of lying
is in your tongues,

2. Whose marke of
impudency is in
your foreheads,

3. Whose image and
supercription of
falshood is in all
your thoughts.

As all your
words and ge-
stures plainly
shew.

2. You

2. You may boast of the gaine that you haue purchast by your lying, when you haue cast vp your accou^{ts}, you false & lying tongues: you haue traduced and defamed others, and borne downe your brethren by false witnesse; you haue loued to speake all words that might doe hurt; but when you looke to the reckoning you shall finde your selues no gainers, vnlesse it be gaine, as you haue spoken euill of others, so to heare and beare your owne reproach, oppressed with slanders & accusations

Ps.

1. *In the same,* —

2. *In the like or* —

3. *In worse things.*

As it is iust with
God to giue
your deseruings

Quintil.

3. You may reioice in that which you haue gotten you false, excreable & accursed speakers: your flatteries, and false witnessings, lyings and slanderings haue perhaps giuen you fauour with some men that you haue gratified therby, or that are like vnto your selues, but they haue quite cast you

you out of fauour with God, who hath in his word.

1. *Condemned euery one that loueth or maketh lies. Reu.*
2. *Threatned to destroy him that priuily slandereth his neighbour. Pl.*
3. *Promised to be a swift witnesse against all false witness.*

As we may
reade in diuerle
passages therof



The

The tenth Commandement.

*Thou shalt not couet thy neighbors
house, thou shalt not couet thy
neighbours wife, nor his man-
servant, nor his maid servant,
nor his ox, nor his asse, nor any
thing that is thy neighbours,]*

1. The affirming part of this pre-
cept.

*We must bee wholly possesst with the affe-
ction of loue.*

The things commanded in this pre-
cept are

1. That our heart bee full fraught
with charity.
2. That wee detest all sinne and ini-
quity.
3. That

3. That we delight in all righteousness and equity.

For

1. *Loue is the fulfilling of the law.*

2. *He that committeth sin is of the diuel.*

Ioh. 3.8.

3. *So the Lord will delight in vs, and make vs partakers of his heavenly pleasures.*

Now then

*Aug. de
laude
charit.*

*1. Tim. 1
5.*

Use 1. If as Saint *Augustine* speaketh, he that hath charity in his manners, hath that which is laid open, & that also which is hid in the booke of God: If the end of this Commandement, the Commandement be loue out of a pure heart, a good conscience, and faith vnfeined; let vs all strue to be rooted and grounded in loue, to be fulfilled with this charity, which will so guide the motions of our hearts

1. That

1. That we shall affect
the things that wee
ought.

2. That we shall affect
them in such sort as
we ought.

3. That we shall affect
them to that end
that we ought.

The appetites
of our nature
being ordered
aright.

Ursin.

2. If sinne be deadly not onely in
the birth and growth thereof, but al-
so in the conception: If we beare the
image & superscription of the diuell
not onely in our words and actions,
proceeding from our corruption,
but also in our very thoughts and
motions of our hearts we must if we
will hate sinne with a perfect hatred,
not onely abhorre and condemne
the enormity of euill words and acti-
ons, but also the irregularity of our
thoughts, as a transgression of this
precept, and contrary to originall ius-
tice and righteousnes, which is,

1. The true light of knowledge in our spirit.
2. A perfect desire, inclination, and power to good things in our soules.
3. A ready disposition of all the parts of the body to obey Gods knowne will.

The whole frame of our nature being disposed aright

3 If to delight in good things be the way to attaine to Gods refreshing, if God require our heart, and to giue our heart to God, be to set our delight on the things that are his liking, righteousness, peace, goodnes, and the fruits thereof? why doe wee not with *Moses* having respect vnto the recompence of the reward. *Heb.* 11. 16. Renounce all the pleasures of sinne, euen that of the thought, and so embrace all righteousness, that it, and nothing but it?

- | | |
|---|---|
| 1. <i>Bee the song of our
eares.</i> | } The desire of
our affections
being set and
ordered aright. |
| 2. <i>Bee the honey of our
mouths.</i> | |
| 3. <i>Be the iubilie of our
hearts.</i> | |

2. The Negative.

*Wee may not concerne any thing in our
minds tending to our Neighbours
hurt.*

The things forbidden in this precept
are,

1. Euill thoughts arising out of our
owne corruption.
2. Euill entertained from the diuels
suggestion.
3. The least pleasure or delight in a-
ny euill motion.

For

1. *As God forbiddeth and hateth the
bitter fruits of wickednes, so doth he
the first roote, spring, and blossomes
thereof.*
3. *If we giue place to the diuell. Ephe. 4*

27. *he will fill our hearts. A& 9. 3
and incline them vnto wickednes.*

3. *This delight will draw on the con-
sent, consent the action.*

Vse 1. Here therefore are wee taught the perfection of this doctrine, aboue all doctrines of men, of this law aboue all humane lawes; men teach that the passions are euill, this doctrine saith, that the propassions are also euill: mens lawes require onely an outward discipline and order; this, that we set our thoughts in order: they meeete with sinfull and wicked actions when they are committed: this cuts the throate of vices in the minde, and takes and dasheth the little ones of *Babylon* against the rocke, in which the foote-steps of the serpent are not scene, that wee should learne thereby an holy cruelty to kill sinne and wickednesse in the wombe: which cruelty is the onely kinde of piety

*Pf 137.9
Fulgent.
de orat.
& com.
cordis ad
Probam
Hieron.
epist. ad
Demetri*

1. *Acceptable to God.*
 2. *Profitable to our selues.*
 3. *Offensiuē to the Diuell.*
- Because it pul-
s vp euill by the
rootes.

2. Here is a reproofe of our care-
lesnesse in respect of our soules and
selues; we are aduised to whom we o-
pen when our doores are shut, and
what guests wee suffer to tread ouer
our threshold, and sit downe with vs
in the house: but we are carelesse of
our soules to keepe the doores and
passages, while wee admit of euill
guests, flying thoughts, glances, and
fancies, which are of the diuels sen-
ding, who if he get within vs, will
soone make sure his standing. he sure-
ly will suggest, but wee should not
consent; he will thrust violently to
come in, but we must shut the doore
against him, and resist him in the
strength of God, who

- | | |
|---|--|
| 1. Visits vs that wee
may fight. | } Because his
power should
be perfected in
our weaknes. |
| 2. Helps vs that wee
may ouercome. | |
| 3. Confirmes vs that
we may not faint. | |

3 How are we to be admonished, that when the world of euill is giuen either out of our owne corruption or otherwise, that we incline not our cares and hearts vnto it, to take pleasure in it; for euill knowes no rest: but like a stone that is roled from the top of a steepe hill, finds not where, nor how to stay his course till it come into the lowest valley: and as fire beginning at the ground, and catching in the timber of the wall, ceaseth not till it clime vp to the roose, & flame aboue it, and at last consume & bring all the house into ashes: so is euill and our corruption, if it be once set a worke, it neuer ceaseth stirring, till it tumbles vs into the lowest hell: so is the fire of our corruption, if it be not carefully watched & covered, it will easily set the whole frame of our nature

ture in so great a combustion, that much water will not quench it, and there is no escaping of this flame, vnlesse

- | | |
|---|---|
| 1. Wee abstaine from
things forbidden. | } Because the
fire is so violent
& our nature
so combustible |
| 2. we delight in things
lawfull. | |
| 3. Giue our consent a-
lone to godlines. | |

3. The appendix of this tenth Commandement, as also of the whole decalogue.

An instruction to vse both this, and those as a looking glasse, therein to behold and see our owne deformitie, wants and imperfections, who transgresse this and the other Commandements daily.

1. In thought.
2. In word, and
3. In deed.

For

1. Euery imagination of the thoughts

Gen. 65.

*of mans heart is onely euill continual-
lie. Gen. 6. 5.*

2. *Nothing but corrupt communication
proceeds out of our mouths. Eph. 4. 29.*

3. *Our whole liues are nothing else but
a walke of wickednes, and common
trade of impiety.*

Now then O Lord

Vse 1. How should this humble
and cast vs downe in respect of our
thoughts? how regular wouldst thou
haue them? but oh what a disorder
doe we clypy amongst them? what
holines and sanctification doest thou
require in them? but how vncleane
and wicked doe we finde them: how
doe we find our selues in them cap-
tiued and sold vnder sinne? for wee
daily and hourly

1. *Conceiue that which
is euill.*

2. *Incline to that
which is euill.*

3. *Consent to that is
euill.*

Helpe Lord &
free vs from
this wofull
bondage.

2. How should this humble and
cast vs down in respect of our words?

O

O Lord, thou hast giuen vs tongues and vtterance to speake to thy praise, but therewith we blaspheme and pollute thy holy name: thou hast giuen vs ability of speecch, that therewith we might edifie our brethren, but we peruert them with our leasings and boastings, and with our false tongues we hurt and slander our owne mothers sonnes: thou hast created the fruit of the lips, peace: but we haue dipt our tongues in the poison of Aspes, and in the gall of Dragons, and made them sharper to wound then anie two edged sword. O Lord this is our infirmity, this is our death that where euer more wee should be giuing of thanks, there is alwaies in our mouthes the rottennes of

1. *Of bitter speaking.*

2. *Filthy communication.*

3. *Foolish talking.* E.
phe. 5.4.

Helpe Lord &
heale vs of this
euill sicknes.

3. How should this humble and cast vs downe in respect of our workes? thou hast giuen vs thy word

and these commandements as a rule, thereby to square our liues, thou hast opened our eyes, and set vs in a good path, and said vnto vs, this is the way walke in it : and if this were not sufficient, to thy rule thou hast added thine example, to thine owne precept, thine owne patterne : but wee will neither hearken to thy voice in thy word, nor conforme vs to thine example, but haue set vp thine arch enemy in our hearts, to resemble him in all his parts, as all our deeds and actions doe well witness, which are

1. *Pleasing to the di-*
uelt
2. *Displeasing to thee.*
3. *Hurtfull to our*
neighbors, and our
selues.

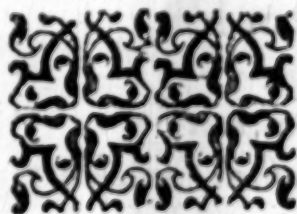
Helpe Lord &
pardō all these
our misdoings.

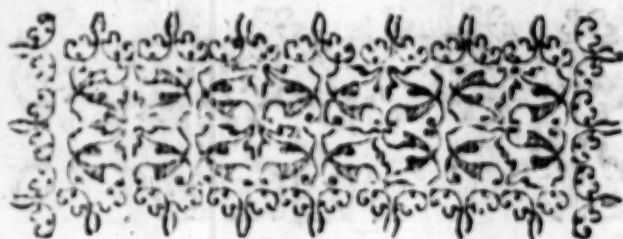


The diuision of the
Lords Prayer.

The Lords Prayer is thus to be
diuided,

1. *The proeme, Our Father.*
2. *The petitions, Hallowed, &c.*
3. *The thankesgiuing, For thine is.*





An exposition on the Lords Praier.

Our Father,]

Act. 17. 28

*Granaten
in ex:dom.*

1. **N**ot in name onely, but of
our life, and being also

2. In affection, and

3. In effect and deede:

For thou hast

1. *Created vs,*

2. *Adopted vs, and*

3. *Ministrest all good things vnto vs.*

The vse 1. How should wee
not wholly bestow our liues in ser-
uing thee, which haue this; that we
are, breath, and liue from thee?

Who

Who

1. Fashionedst vs be-
neath in the earth.
2. Breathedst the
breath of life into
vs.
3. Broughtest vs a-
liue and safe out of
the wombe.

Such is thy
power and
might in the
workes of thy
hands.

2. How should we not loue the
brethren to liue with them in the
bond of peace and vnity? how shold
we not loue thy loue againe, being
taught and shewed such loue of
thee?

Who

1. Louedst vs to chooſe
vs to thy ſelfe before
all worlds.
2. Louedst vs, when
we were yet thine e-
nemies.
3. Louedst vs redee-
ming vs vnto thy
ſelf, calling vs to thy
grace, and conſer-
uing vs in thy grace.

Such is the fa-
uour that thou
diddeſt beare
vnto vs.

3. How

3. How should we not rely vpon thee with full trust, and praise thee for the good things, that thou hast giuen vs with all thankfulness? which makest all thy creatures to serue vs

For our

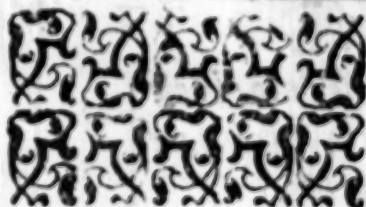
*Bradford
Martyr.*

1. *Necessitie,* —

2. *Commodity, and*

3. *Admonition.* —

} Such is thy
prouidence &
care towards
vs.



Which

Which art in beauen,]

1. Of greatest maicsty.
2. Of perfect happinesse.
3. Of euerlasting continuance.

For

1. *Thou art higher then the highest.*
2. *In thy presence is the fulnes of ioy.*
3. *Thy yeares shall not faile.*

Vse 1. Therefore doe wee come
vnto thee in all humility, with full
confidence that thou
wilt

1. *Grant that we pray*
for,

2. *Deliver vs from*
that wee pray a-
gainst,

3. *Accept the values*
of our lips,

Because thou
art as gracious
as wee esteeme
thee great.

2. Therefore doe we despise the
shame of the world, and endure with
all patience
the

1. The scarnes, iniu-
ries and violences
of the sons of men.

2. The crosses, & losses
of this present life.

3. The mi series and
infirmities of our
soules and bodies.

Because thou
hast let such
ioy before vs.

3. Therefore do we desire nothing
in the earth of this worlds fading

1. Pleasures, ———

2. Honours, ———

3. Riches. ———

Because we are
heires of thy
kingdome, our
inheritance is
in heauen.

Hallow-

Hallowed be thy name,]

1. While beleeuing wee doe after thy word and commandements.
2. While we speake reuerently of thy great name and titles.
3. While in our harts we religiously regard and thinke of thy power wilddome, mercy, iustice, iudgements, &c.

For so

1. Shall wee glorifie thy name by our workes.
 2. Shall we praise it in our words.
 3. Shall we hallow it in our thoughts, &
- To this end grant most holy God.

Vse 1. That keeping the faith and a good conscience, we may here lead an vncorrupt and holy life, in

all

1. Righteousnesse,
2. Sobernesse and
3. Godlinesse.

} So shall not thy
name be euil spo
ken off amongst
those that are
without through
vs.

2. Keepe

2. Keepe vs that we doe no way prophane a thing so holy.

by

1. Speakeing inconsiderately or contemptuously of thee.

2. Wresting or making a scoffe of thy word.

3. Swearing vainly or falsely by thee.

So shall we be innocent of the great offence.

3. Kindle in our hearts a zeale of thy glory, that we may

1. Stand for the maintenance of thy truth

2. Attribute nothing to our selues of the things that thou hast brought to passe on vs or others.

So honouring thee thou wilt also honor vs.

3. Mourne for the sins of the people whereby thou art dishonoured.

Thy

Thy kingdome come,]

1. In the preaching of thy Gospell.
2. In the power of thy Spirit.
3. In the appearing of thy glory.

For it

1. Will informe us in thy truth.
2. Will subdue us to thy scepter.
3. Will blesse us with thy sight, for which things gracious Lord.

Vse 1. Thrust forth faithfull labourers into thy haruest, which may giue attendance

1. To reading.

2. To exhortation, &

3. To doctrine.

That we may
be taught the
knowledge of
thy waies.

2. Deliuer vs from the tyranny of our infestest enemies

1. The Diuell.

2. The world, and

3. The flesh. ———

That we may
serue thee
without feare.

3. Make an end of these euill daies

daies on earth, and bring vs to thy
palaces where dwels

All

1. *Pleasure.* ———

2. *Tranquillity.* ———

3. *Security.* ———

That we may
liue with thee
in glory.



Thy will be done in earth,

1. On vs, in all that thou shalt thinke good.

2. In vs, in all that shall be good.

3. By vs, in all that our hand shall finde to doe.

For

1. All that comes from thee workes together for the best to thy children.
Rom. 8.28.

2. This is thy will euen our sanctification. 1. Theff. 4.

3. Thus it behoueth vs to conforme all our actions to thy rule.

Wherefore O heauenly wildome,

Vse 1. Make vs in all our purposes to submit our selues, vnto thy

1. Seasons. ————

2. Meanes, and ————

3. Endes. ————

} Well pleased
} with thy good
} pleasure.

2 Giue vs thine holy spirit, to sanctifie our

Q

I. Bo.

1. Bodies. ———

2. Soules, and ———

3. Spirits. ———

3. Strengthen vs vnto all good
works, that in thee we may

1. Beginne. ———

2. Continue. ———

3. End. ———

That in vs
thou maicst
take pleasure

Doing thy wil
and pleasure.



As

As it is in heauen,

Ursin.

1. By thine onely sonne.
2. By thy holy Angels.
3. By thy blessed saints.

For

1. He doth all thy will.
2. They obey the voice of thy word.
3. They walke in thy sight.

Now then

Vse 1. After thy sonnes patterne
we strue vnto perfection

1. Preferring profitable things before those that are pleasant.

2. Honest things before those that are profitable.

3. Holy things before those that are honest.

That we may
bee to thy
praise.

2. After the example of thine
Angels wt doe thee seruice, obeying
thee

*Prosper
de vit.
contem.
l. 3.*

Perkins.

1. Willingly. ————

2. Speedily. ————

3. Faithfully. ————

That we may
keepe thy say-
ings.

3. After the manner of thy Saints,
we walke in the way, that is

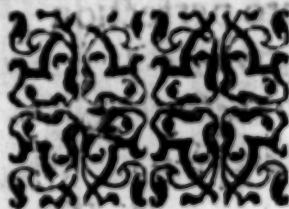
Chryso-
stome.

1. On high. ————

2. Direct, & ————

3. Narrow. ————

That we may
attaine vnto
thy rest.



Gine

Giue vs this day our dailie bread,]

1. For our present necessity.

2. Further commodity.

3. Future ability.

For so

1. Wee shall be kept in life.

2. Wee shall haue all needfull comforts
for our life.

3. We may also be helpfull vnto others.

Vse 1. Then shall we learne (most
bountifull God) still resorting vnto
thee alone for maintenance, not to
doe amisse,

1. Asking it of Saints

2. Seeking it from di-
uels.

3. Getting it by euill
meanes:

If thou vouch-
safe vnto vs
foode and clo-
thing.

2. Then shall we praise thee for
our plenty, acknowledging thy pro-
vidence ouer vs, and confesse that

1. Wee cannot subsist
except thou giue vs
bread.

If thy boun.

2. Wee are unable to
get our bread.

try be so great

vnto vs.

3. Wee are unworthy
of our bread.

3. Then shall wee also strue to
doe good to others, in their wants:

1. Feeding the hun-
gry.

If thou cut

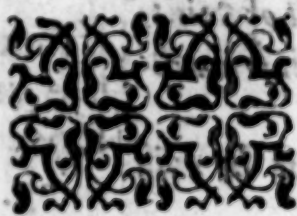
2. Cloathing the na-
ked.

out our com-

mons so large

3. Generallie helping
the necessitous.

vnto vs.



And

And forgive vs our trespasses.

1. *Sinning of ignorance.*
2. *Falling of infirmity.*
3. *Offending of set purpose.*

For

1. *We know not good from euill.*
2. *Wee are vnapt to good, and prone to euill.*
3. *Our hearts are oft times hardened in euill.*

Wherefore most kinde and merciful Lord

Use 1. Giue vs a sight and feeling of our sinfull wretchednes, to perceiue and see

1. *Our owne naturall corruption.*
2. *What we haue done against thy law.*
3. *What wee haue left undone commanded in thy law.*

That wee may know and acknowledge the debt of our sin.

2. Grant vs true sorrow and contrition for our trespasses, out of the sense and feeling of our

1. Inabilities and ill
deserts for sinne.

2. Thy iustice and hea-
uie displeasure a-
gainst sinne.

That we may
loath & leaue
our sinne.

3. Our owne harmes
and dangers by sin.

3. Remember not how wee haue
broken out in disobedience, not-
withstanding our knowledge, so ma-
ny meanes and mercies to with-hold
vs,

1. To the great hurt
of our selues.

2. To the grievous of-
fence of our neigh-
bors.

That thou
maist blot out,
and doe away
our sinne.

3. To the high con-
tempt of thee.

As

*As we forgive them that trespass
against vs,*

1. Not retaining their iniuries.
2. Not returning their iniuries.
3. Doing them good moreover for their iniuries.

Though

1. Enviously they hurt vs.
2. Maliciously they hate vs.
3. Extreamely they doe mischief and indanger vs.

1. But put out of our mindes offences for thy loue

- | | | |
|-------------|---|--|
| 1. Quickly, | — | } Because thou
hast forgiven vs
so great a debt. |
| 2. Wholly, | — | |
| 3. Freely. | — | |

2. But spare them passing by offences for thy sake, out of our

- | | | |
|--------------------|-------|--|
| 1. <i>Pitty,</i> | _____ | } Because their
trespasses are
nothing to our
debt. |
| 2. <i>Courage,</i> | _____ | |
| 3. <i>Wisdom.</i> | _____ | |

.3 But recompence them good things for thine honour, notwithstanding their offences, wronging vs in our

- | | | |
|---------------------|-------|---|
| 1. <i>Persons,</i> | _____ | } Because thou
art so good vn-
to vs, notwith-
standing all our
debt. |
| 2. <i>Goods and</i> | _____ | |
| 3. <i>Fame.</i> | _____ | |

And

*And leade vs not into tempta-
tion,]*

1. Withdrawing thy grace assisting
from vs.

Perkins.

2. Stirring vp stormes and warre a-
gainst vs.

3. Laying baits and blockes before
vs.

For

1. *Thereby we shall vngarded.*

2. *Therewith wee may be over-wel-
med.*

3. *Thereat we may offend.*

Vse 1. And then thy grace which
did preuent vs that we might arise,
failing vs now standing, we shall fall
again, returning

1. *To the vomit of our
former euil opiniōs.*

2. *To wallow in the
mire of our former
euill manners.*

3. *To run yet further
into farther mischiefe.*

our latter end
being worse
then our be-
ginning.

2: And

2. And then our house smitten
on the corners with the winde will
be shaken

1. *The rooſe of our pa-
tience.*

2. *The walles of our
hope.*

3. *The foundation of
our faith.*

Our hearts
melting away
for very feare
& dying with-
in vs.

3. And then the deceiueablenes
of sinne will bewitch vs, and peruert
our simple mindes, making vs

1. *To taſt the forbid-
den fruite.*

2. *To eate of wicked
mens delicates.*

3. *To ſwallow the
hook with the baite.*

Our ſoules incli-
ning to wicked-
neſſe, & turning
away after euill
counſailes.

But

But deliuer vs from the euill,]

1. Of our owne concupiscence.
2. Of that wicked aduersary.
3. Of the examples of this naughty age.

For otherwise

1. *We shall serue sinne in the lusts thereof.*
2. *We shall be led captiue of the diuell after his will.*
3. *We shall be caried away with the current of the times corruptions.*

1. So shall that which cannot vtterly be consumed in vs in this life, be daily more and more abated,

*Aug: con.
Iulian.*

- | | |
|--|---|
| 1. <i>wrath out of our hearts.</i> | } Til we at length together be freed from these workes of brick & clay. |
| 2. <i>Malice out of our flesh:</i> | |
| 3. <i>Euill desires out of our soules.</i> | |

2. So shall Sata ns worke be hindered and ouerthrowne, which labors daily to subuert vs,

1. *Figh*

Leo pap.
ser. 8. na-
tuitatis.

1. Fighting violently
and incessantly a-
gainst vs.

2. Taking al aduanta-
ges of times, meanes
and places to annoy
vs.

3. Sifting all our cu-
stomes, cares and
affections to per-
uert vs & do vs harm.

3. So shall we be saued from this
euill generation, and from this pre-
sent world, without being

1. Defiled with the
pitch of it.

2. Inwrapped in the
bird-lime of it.

3. Intangled with the
snares of it:

Till we haue at
last escaped
from this Pha-
raoh.

Till we be at
last deliuered
out of Sodome.

Bern. in
ser.

For thine is the

Kingdome, — } 1. Ouer all excel-
 } ling.
the power, — } 2. All ruling and
 } disposing.
and the glory,] } 3. Alwaies brightly
 } shining.

1. *Whereto none may be compared.*

2. *which cannot be withstood.*

3. *which shall not be obscured.*

Vse 1. Therefore doe wethy sub-
iects make request vnto thee, in

1. *Praier,* ——— }
2. *Supplication with* } Because thou
3. *Thankesgiving.* } art our King.

2. Therefore are we perswaded of
thy present helpe and succour in all
our

1. *Dangers,* ——— }
2. *Necessities, and* } Because thou
3. *Tribulations,* — } art so mighty.

3. Therefore doe wee ascribe all
praise and honour to the

1. *Father*

1. *Father,*2. *Sonne,*3. *Holy Ghost.*

Because it is
thine of right
and duty.

For ever,]

1. In all ages past,

2. At this time present,

3. In all times to come.

Amen: So shall it be.]

1. As thou hast said,

2. As we haue praied,

3. Hereupon our faith is staid, We
believe, Lord helpe our vnbeliefe:
euen to Lord Iesus, *Amen, Amen.*

FINIS.



A short and plaine treatise
of our fit preparation to
the Supper of the Lord, and
wholsome participation
thereof.

I. C O R. II. 28.

*Let a man examine himselfe, and so let
him eate of that bread, and drinke of
that Cup.*



S Jacob blessing Asker.

*Gen. 49. 20. said his bred
shall be fat, and he shall
yeeld royall dainties, or
giue pleasures for a king;*

*So may I say, speaking of the fat
things of this Table, a little inuerting
the words: the King here giues vs his*

R pleasures

pleasures, and feedes vs with his best things and roiall dainties. Who am I (saith *Dauid* vnto *Saul*. 1. *Sam.* 18. 18) that I should be sonne in law vnto a King? and to *Sauls* seruants in the 23. verse, Seemeth it a light thing vnto you to be a Kings sonne in law? like question may wee all make vnto our soules concerning this table & banquet? who are we? or seemeth it a light thing vnto vs that we are the inuited of a King? If some great man should inuite vs to his Table, how would wee study to compose our selues, our apparell, our behauiour, that there might bee nothing in vs that might offend so great a presence? how much more ought wee thus to doe comming to the Lords Table, where we are to sit and eat of better foode then that of Angels, and that also in the presence not of any earthly greatnes, but of the heavenly maiesty?

That therefore we may come as fit and worthy guests, wee must before hand prepare our selues: For if the
Vir-

Virgines *Hester* 1. comming to King *Ahashuerosh* were to be purified like monthes, and the people comming to receiue the Lawe of God, three daies, *Exod. 19.* how much more wee comming to this Table, where the flesh of God is taken & eaten, ought to be purged & purified in our hearts from dead workes, and to bee prepared as fit guests for so heavenly a banquet? This aboue al things euery one of vs that will come to this Table well prepared, must desire of God with ardent and earnest praiers, that he would purge the chamber of our heart, in which Christ will eate his Passequer with vs.

Now that we might fitly prepare, and wholsomely participate of the Table of the Lord, the Apostle hath set downe two things: first what we must doe before wee come there; namely examine, &c. 2. What wee must doe when we are there: namely eate of that bread, and drinke of that cup.

If it be askt who must examine, or

Who ex-
amine,
who exa-
mined.

who must be examined, the Apostle resolves a man; or as *Beza*, *Quisque*: Every man, the examiner, his owne soule and conscience, his owne selfe; for so saith the Apostle: Let a man examine himselfe.

The touch-stone is for the met-
tals, this triall is for our selues. E-
uery man heere is of the *Inquisition*,
to examine whether his owne heart
bee holie or hollow, his loue false,
or vnfaigned, his wares, his workes
good, or adulterated, his coine base
or currant: which that a man be able
to doe, it is necessary as *Saint Peter*
requires, that he be ready to render
a reason of the faith and hope that
is in him: and how can he be ready
to render a reason of his faith, &c.
when he knowes not a reason of his
faith? how is it possible that a man
should examine himselfe, when he
knowes not vpon what interrogato-
ries he should examine himselfe? The
heart of man is deceitfull about all
things, how shall he be able to finde
out the corruptions thereof, that
is

is not taught out of the word , to know when his heart is vpright, and when it is corrupt ? How shall hee bee able to try or examine his faith , that knowes not of what faith hee is : led in blindnesse, misled in superstition , and can say no more of what he belieues, but that he belieues as the Church belieues.

Herein the blinde guides of the Church of *Rome* haue much abused the Church, and simple ones of the church : herein the doctrine of the church of *Rome* is contrary to the Apostles doctrine; for if euery man be to examin himself, it is manifest that no man that comes to this Sacramēt must be so ignorant , as not to know what is required to be in himselfe, what hee is to search for in himselfe ? which he can neuer doe , which can say no more for his faith, then that he belieues as the Church belieues, not knowing what the Church belieues.

If a man can examine himself and do not, his neglect is haynous , his danger is more great ; if we will not

search our felues, he that hath ferie eyes will search vs: Let no man think to lie hid in the multitude, and say; if God haue a list, *Omnes punire nocentes quando ad me veniet?* to punish all offenders, when will he come to mee? When the King came in the Gospell to see his guests, hee espied one that had not on a wedding garment, and he bid take that one, and binde him hand and foote, and cast him into vtter darkenes: there was but one *Iudas* at the Supper with our Saviour, and the diuell entred into him. This is a duty required, the neglect of it is not without danger, for that besides it may bring on vs the euerlasting punishments, a thing greatly to bee feared, it makes vs also in perill of temporall punishments; for so saith the Apostle in the wordes that follow, for this cause many are weake and sickely amongst you, and many sleepe.

As euery one of vs therefore would bee carefull to auoide both the temporall and eternall punishments,

ments , so let vs come to this table prepared , hauing before examined.

Euery man then must examine, but whom ? himselfe: so saith the Apostle. Let a man examine himselfe. This may serue for a reproofe of the curiosity of many men, who when they are as, *Canes venatici* , to enquire and finde out in other mens faith and manners, are as blind bats and beetles in their owne : what hast thou , may I say to such a one, to iudge of thy brother ? hee stands or fals to his owne master : Enquire into thy selfe , and why iudgeth thou of thy brother ? knowest thou what teares he hath shed before God in secret for his sinne ? knowest thou what ardent sighes and violent praiers hee hath powred out before God, that there might bee an healing of his infirmity , and doing away of his sinne ? Iudge thy selfe , so shalt thou not be iudged : looke into thy selfe ; & looke not thus about thee. Correct thine owne life and man-

*Examine
himselfe.*

ners, enquire not into thy Neighbors.

Heare what one saith well, *Graue curiositatis vitium, &c.* Grievous is the vice of curiositie, because while it leades a man out of himselfe to enquire into the life of his Neighbour, it doth alwaies hide from him his owne hidden things, that knowing other mens affaires, hee may bee ignorant of himselfe: For it cannot bee that hee that attends thus to others, should bee carefull of himselfe; and therefore *Augustine* saith well: *Curiosi ad inuestigandum vitam alienam, desidiosi ad corrigendam suam*: They that are curious to looke into other mens liues, are very sloathfull to amende their owne: But our Apostle requires of every one that will bee a fit guest to come to this Table; that hee leaue off to meddle of other Mens liues, and enquire into them, that hee come home by himselfe, and to himselfe,

selfe, & set in order the things of his own house, descending into himself, sounding his owne heart, iudging of his owne faith, trying his owne workes, examining his owne loue. And when hee hath so done, then may he approach and draw neere vnto this Table, else may the diuell enter into him as into *Iudas* with the soppe, else as the sons of the Prophets said *Mors in olla*, there is death in the pot: so may he chance to finde that there is also *Mors in calice*, death in the cup.

Yet this is not so stricktly to be vnderstood, as if no man were to be watchfull ouer others, and carefull and diligent to examine others: the minister, the father of a family, are besides themselves to examine their flocke, their children, seruants: I and my house saith *Ioshua* will serue the Lord; so these are to be carefull of others, as the minister of the Lords house, the father of the family in his owne house, that those belonging to their charge be well instructed in the way

*Who are
also to ex-
amine o-
thers.*

way of God. Of my hand said *Judah* to his father *Jacob* concerning his brother *Beniamin*. *Gen. 43. 9.* shalt thou require him, and if I bring him not backe vnto thee, I will beare the blame for him for euer: so may we say concerning those that are set ouer others of the Lord, that God will require them at their hands, and if through their default they perish, they shall beare the blame of them for euer.

This euery Minister and Maister of a familie must consider, that in the Church of Christ he beares two persons; the first, as he is a Christian; the second, as he is a gouernour: as he is a Christian, he is to examine himself: as he is a gouernour he is also to examine others.

The manner of examining our selues

If a man should aske me now of this examination after what manner it is to be done, I shall answer him, not slightly, perfunctorily, and for fashion onely, as the *formalists* of the world doe all the workes of religion; but seriously, exactly, and vprightly, ripping

ripping vp our hearts, and descending into our thoughts, carefully and diligently viewing what image and superscription they beare vpon them: considering directly our owne infirmities what sinnes we are most inclined and subiect vnto, that we may be hartily contrite and serrie for them, and labour to amend them: what defect of knowledge, zeale and loue there is in vs, that wee may labour to reforme it.

Bernh.

If there be any sore or vlcer in our soule, whether it be of wrath, or enuie, or luxuriousnesse, or worldlinesse, we must not deale with it as the sores of our bodies, affraid to touch them: but we must descend into it, finde it out, search into the corruption thereof, confesse it, and leaue it.

It is not a generall confession that will serue our turnes to say in the words of the *Publican*; *Lord be mercifull vnto me a sinner*: but wee must bring forth our particular and beloued sinnes, Agag, and the best of the

1. Sam. 15
8. 32.

best of the cattell, that which wee haue kept to sacrifice not vnto God, but to the diuell, and cut them in peeces before the Lord in *Gilgal*.

If we examine not our selues after this manner, the Lord that searcheth Ierusalem with candles. *Zeph. 1. 12.* will take the worke into his owne hands, hee that hath fiery eies will looke into the darke and filthy corners of our hearts, if we confesse not he will not forgiue, if we couer and hide our sinne, hee will discouer it and set it before vs to the confusion of our faces.

the things
whereof
we are to
examine
our selues

Now after the manner, if I should be askt of the matter of our examination, or the things whereof we are to examine our selues, I shall answer that first in particular we are to examine our selues concerning this sacrament: first, with what intention: secondly, with what deuotion we come vnto it: secondly, more in generall we are to examine our repentance, faith and loue.

1. We are to examine our selues
with

with what intention we come to this table; whether for custome, of fashion, for fellowship, for feare of punishment, for respect of outward profit, or any other worldly respect: or whether the love of God doth draw vs thither, and the sight of our owne infirmity, the conscience of our sinnes, the desire of grace from God, and of giuen thanks to God, renewing the memory of his passion, and thinking on the inestimable benefit of our redemption.

2. We are to examine our deuotion, whether we come vnto this table rashly, not discerning the Lords body; or whether we come vnto it with feare and reuerence: whether we come vnto it with a loathing stomacke, that despiseth the hony combe; or whether we come vnto it with a longing appetite that desires to be fed & filled with these dainties.

More generall wee must examine our repentance, faith and loue.

1 We must try our selues in the matter

*Benauentura de
processu
religionis
cap. 22.*

ter of repentance, whether we haue lifted the corners of our hearts, whether we haue beene sorry for our sin, whether wee haue made confession thereof to God, whether loathing our sinnes and our selues also for our sinnes, we haue a setled purpose hereafter to forsake all our euill waies, and in new obedience to walke before God to the glorifying of his holy name.

2. We are to examine our faith, which consists of two parts; the first a certaine knowledge of the whole misterie of saluation: the second, an application of this knowledge to our selues. A man therefore comming to this sacramēt must examine himself, whether he haue such knowledge as is required in particular of the number and nature of the sacraments, in generall of the principles and parts of religion, the principles, first God: secondly, the word of God: the parts first mans misterie falling and fallen from that which hee was in his natures institution; secondly the grace of

of God in the great mercy that was shewed vpon him in his restitution.

2. The explication of this knowledge is in bringing of it home into our owne soules, and concerning this we must examine our selues, whether we haue contented our selues with the bare knowledge and theory of the things in this word, or whether we can make vse of our knowledge to our information, consolation, and can say with *Thomas. Iohn 21. 28.* my Lord and my God.

3. If we will come as worthy communicants to this table, we must examine our selues concerning our loue first, whether our hearts be vpright towards our brethren, as we would that theirs should be towards vs: secondly whether we can be content to remit and passe by their offences towards vs, as wee would that they should passe by ours towards them: thirdly, whether, where we haue giuen each offence, or done any wrong and iniury in word and deede, wee
be

be ready to confesse it, and to make amends.

If we can finde in our selues such intention, such deuotion, such repentance, such faith, such loue, we may be bold to draw neere vnto this Table, not doubting but that the Lord will accept our offering.

Obiection

I but here some man may thinke or say; if there be required such preparation, such intention, deuotion, faith, knowledge, sorrow for sinne, loue, this will rather deter me from this Table, then drawe me to it: for if the danger be so great of those that communicate vnworthily, and no man can doe it worthily, that cannot thus examine himselfe; and not one man amongst a thousand, either can or doth thus examine himselfe, or examining himselfe can find in himselfe such knowledge, loue, deuotion as is here required: how shall I dare to draw neere vnto this Table, that find so great & fowle defects in my selfe, least I eate and drink mine owne damnation?

Let

Let not this deterre nor drine thee backe; thou canst doe no more in this examination, then thou canst in other religious dueties, that is as much, as humane frailtie can attaine vnto: and God in this, as in other things, will vse his clemency; for he knoweth our corruptions and defects, hee knoweth whereof we are made, he considereth that we are but men. *Psalm. 103.*

14. Thou findest not such an appetite in thee as is required; desire God and hee will stirre it vp in thee. Thou findest not in thy selfe such earnest sorrow for sinne: desire of God and he will giue it thee: Be sorry because thou canst bee no more sorry. Thou art laden with the burden of thy sinnes, come vnto God and he will ease thee. Thou findest in thy selfe a manifest defect of good workes, and a languishing faith: Come vnto this Table, it is a medicine: Come vnto Christ, hee is the Physitian, and hee will heale thee. Thou thinkest with

S

thy

thy selfe, I am not worthy : our best worthinesse is to confesse our vnworthinesse; confesse with the Church, and say, I am not worthy to licke vp the crummes, &c. Thou art not able of thy selfe to doe any of these things required, yet in Christ thou art able to doe all things : comfort thy selfe therefore, and let not this deterre thee; come vnto Christ that calleth thee, accept his offer that inuith thee.

Onely let me admonish thee, that there be not in thee a slow and negligent minde comming to this table, but that thou stirre vp thy selfe to attend to what thou doest, and if thou feele any want in thy selfe, confesse the same to God, & say: I know O Lord, that thou requirest of thy guests a conscience pure from sinne, good intention, a good deuotion, faith, repentance, &c. Now, O Lord, although my preparation bee but lame, yet vouchsafe to accept it, my desire is in all things to please thee, but mine infirmity is great; O Lord
of

of health, heale all mine infirmities;
if wee haue such thoughts in our
hearts, such praiers in our mouthes
comming to this table, he that will
not break a brused reade, nor quench
the smoaking flaxe, will not reject
nor put vs backe, although our infir-
mity be great vpon vs.

Now from that which we are to
doe before we come to the Lords ta-
ble, let vs come to that which we are
to doe at the Lords table: so let him
eate of that bread and drinke of that cup:
when a man hath examined and pre-
pared, it is not left at his discretion
whether he will communicate or no,
but he must first examine, and then
eate: for whereas the sacraments are
badges by which we Christians are
knowne from vnbeleeuers and ido-
laters in the vse of them, wee must
needes communicate, vnlesse we will
shew our selues ashamed of the pro-
fession of our faith.

This sacrament is a scale to con-
firme our faith; therefore as we desire
to haue an assurance of Gods pro-

*What wee
should doe
at the
Lords ta-
ble.*

miles sealed vp vnto vs let vs come vnto this table. By this we are vnited vnto Christ; therefore as we desire to be one with Christ, so let vs communicate. The Lords supper is a linke of vnity, that knitteth vs one vnto another: therefore as we desire loue and brotherly kindnesse, so let vs frequent this table.

What though *Augustine* say? *Crede & manducasti*, Beleeue and thou hast eaten, yet let no man thinke that is sufficient to beleeue and not to eate: for although there is no holosome eating without faith, yet at the Lords table we are holpen, furthered and confirmed in our faith by our outward senses.

When we heare it said, *this is my body, &c.* (faith you know is by hearing,) we are stirred vp to lay strong hold on the promises of God, when we heare this word, *doe this in remembrance of me.* We are assured that this is Christs commandement, when we see the bread broken, & the wine
pow-

powred out, we are giuen to consider of his passion, that was broken for our sinnes, and thinke of his blood that washeth vs from all sinne when the Minister offers vnto vs, and we receiue the sacrament, we thinke of that thing which God offers vnto vs, and we receiue by the hand of faith.

Great therefore is the vse and necessity of this Sacrament, and let no man slacke his comming vnto it, that is inuited, there are that are content to come and heare, but refuse this table: what doe they thinke themselves vnworthy of it? who can be worthy: or doe they contemne God is his ordinance? Let them looke to it, there is a iudgement for such men: those that refuse to come (saith Christ) shall not tast of my banquet. As God herein hath tendered our infirmities, so let vs tenderly respect the good of our owne soules, not withstanding our selues with some, nor neglecting with others, but let vs eate.

S 3

Let

What we
must eate

Let a man eate of this bread, &c. Quisque probet, &c. Let a man, or let euery man examine, eate and drinke (saith *Paul*) not so saith the Church of Rome. Let the Laity, not examine, but be confest; let them eate if they will all, but they shall not drinke all; we haue kept say the priests the chalice for our selues, and they shall bee content with it vnder one kinde. I will not say it is the licorishnesse of wine in men giuen to the appetite, or a desire of innouating and changing this institution, or their high presumption that their Church cannot erre though they decree against Christ, that makes them thus sacrilegiously to abrogate the ordinance of Christ. This I know hee that gaue himselfe for all; said to his, *drinke of this all*. But the Church of Rome will giue Christ the cheeke; not all saith she, but some of all, my shauelings, my deare sons: for the rest though Christ command it, though *Paul* preach it, yet shall they but haue it vnder one kinde.

Sic

Sic volo, sic inbeo. See the impious boldnesse of men, whose consciences are seared with an hot iron, and out of this iudge of the rest. *Quid non audebunt?* what will they not dare to doe?

I could but that I will not long with-hold my reader, speake heere to the reproofe of the same men, for keeping the host in a boxe, when they are bid to eate the bread, but I desire not to insist long on that which is to be eaten, onely heere I cannot passe ouer that question which hath exagitated the Church so many yeeres, namely what is that which is eaten? for what for *transubstantiation* on the one side, what for *consubstantiation* on the other side, the Church is so diuided that it knowes not readily what to beleue and hold concerning this Sacrament. But because these are the things which are euery where spoken off, and spoken against, I will moue no longer question of it, but indeuour out of these words, other scriptures, reasons

reasons and fathers briefly to shew, that we must vnderstand in the Lords supper no Capernaiticall creophagie, or carnall eating, but that which is spirituall, and by faith. This will appeare vnto vs, if wee consider well this place in which the Apostle saith, *eate that bread*; if it be bread when it is to bee eaten, then it is not the very flesh of Christ presently after the words of consecration; and againe the same Apostle: *Panem quem frangimus*, The bread which we breake. And is it bread when it is broken? then it is not the body of Christ presently after the consecration: and if wee will beleue Christ. *Iohn 6. 35.* he will tell vs that to come to him, and to beleue is to eate, and drinke him the bread and water of life: his flesh is meate indeede, and his blood is drinke indeede. *ver. 55.* but it is the spirit that quickeneth; the flesh profiteth nothing.

verse

verse 63. see heere how our Saujour would haue vs to vnderstand a spirituall eating.

Besides these, and such like places of Scripture, how many absurdities in reason will follow vpon this doctrine? How absurd a thing is it that a mortall man, who is not able to make one haire of his head white or blacke, should bee thought able to create his Creator? how absurd a thing to thinke that the reprobate, rats, mice, and other vermin should eate the flesh of Christ? it must needs thereupon follow that they haue eternall life in them. What an absurd thing is it to thinke that accidents can be without their subiects? A body without his dimensions? the same body at one and the same time in innumerable places? these and many such absurdities in reason follow on this doctrine.

Reasons.

Now heare the Fathers. *Num
disputat, mysterium nostrum pro-
nuncias, & irreligiose ad crassas
cogi-*

Fathers.

cogitationes vrges fidelium mentes ?
 & *humanis cogitationibus attentas*
ea tractare , quia sola pura et ex-
quisita fide accipiuntur. Cirill: ad Eu-
tropium ? What doest thou call our
 mystery, an eating of mans flesh? and
 doest thou irreligiously vrge the
 mindes of the faithfull to grosse
 thoughts? and doest thou attempt
 to handle those things with humane
 thoughts, which are received by
 pure and exquisite faith alone?

Christus assumpto pane, qui cor ho-
minis confortat, veritatem corporis sui
repræsentauit, saith Ierome. Christ ha-
 uing taken the bread, which comfor-
 teth the heart of man, hath repre-
 sented the truth of his body. A repre-
 sentation is a signe or remembrance
 of a thing, it is not the thing it selfe:
Augustine what doest thou prepare
 thy tooth and thy belly? beleeue and
 thou hast eaten. *Cyprian*, we sharpen
 not our teeth to bite, but with sin-
 cere faith wee breake and diuide
 that holy bread. *Bernard. I. Christus tan-*
ge potest sed affectu, non manu, veto non
ocu-

oculo, fide non sensibus: tanges manu fidei, desiderij digito, devotionis amplexu tanges oculo mentis: Christ may bee toucht but with affection, not with the hand, with the desire, not with the eye, with faith, not with the senses. Thou shalt touch him with the hand of faith, with the finger of desire, with the imbracing of deuotion, thou shalt touch him with the eye of the minde. Credere inuenisse est, saith one, to belceue is to haue found. Et credere edisse est, say I, to belceue is to haue eaten?

Norunt fideles (saith another) Christum habitare per fidem in cordibus suis; quid proprius est? The faithfull know that Christ dwels by faith in their hearts, what can be neerer.

All these speake of a spirituall eating and no other, an eating that is of faith: should I then teare him agaiue with my teeth, that was once pittifully torne for mee with nailes, thornes, speare, vpon the Crosse? should I dreame that my stinking carkase should be a Sepulcher to bury

ry my Sauour, descending into the
cauernes of my belly? I will bury thee
oh my Sauour in the new sepulcher
of my soule, where neuer yet any
man lay.

Thus of examining our selues be-
fore we eate, of the manner of exami-
ning of our selues, of the things wher-
of we are to examine our selues, a-
gainst the doubtings of our vnfitnes
& vnworthines, of eating, & of what
we receiue, the conclusion is that ha-
uing receiued Christ into the cham-
ber of our heart, we be thankfull to
him for his comming, we desire him
to stay and lodge with vs all night, we
so demeane our selues towards him,
that we grieve not his spirit, & make
him to leaue his lodging, which if we
doe, our soule that was his lodging,
will become a cage of vncleane birds
and our latter end will be worse then
our beginning.

A prai-

A praier before the Communion.

WHat shall I doe (O Lord) drawing neere to this thy table, but confesse against my selfe mine owne vnworthines? thou requir-est that thy guests haue on the wedding garment, and behold I am couered as yet with the rags of mine owne filthinesse, and with the confusion of my sinne. The corruption of my nature, the iniquity of my life, the vnprofitablenesse of my best workes, the abomination of my worst, the despight that I doe to thee, the euill example that I haue given to men, the shame and horror that I haue brought vpon mine own face and conscience, my want of faith knowledge, loue, and sorrow for sin, mine indeuotion to thy seruice, my seruing of mine owne intentions, our of the causes of thee (my G O D) and the causes of religion, the whole bande of mine other iniquities, my

my secret, and to my selfe vnkowne sinnes, stand vp against me to accuse me and cast me in the teeth. I am in a straight with *David*, neither know I what to doe, or what to choose: whether to draw neere to this thy Table, or to with-draw and turne my selfe away. If I with-draw my selfe, I forsake thy comforts and refreshing: if I draw neere I am in danger of my sin. But I will draw neere vnto thee, trusting in the multitude of thy mercies; O my Lord Christ, I come laden with an heauy butden, thou wilt ease my shoulder: I come in my defects, thou wilt couer them with thy perfection. I come in the confession, vse my sinne; with thee is forginensse, thou wilt doe away my sinne. I come in the feeling of my wants, thou art God all sufficient, thou wilt supply all my wants. I come in the acknowledgement of mine vnworthinesse, thou wilt accept me, make me worthy, and refresh me heere with the comforts in thy word, with thy body and thy blood at thy Table, elsewhere

where thou wilt make mee drinke of the riuer of thy pleasures, in the kingdome of thy father, where thou raigest euerlastingly, one God with him and the Holy Ghost : To thee be ascribed all praise and glory, world without end, Amen.

*A Praier at the receiuing of the
bread and wine.*

O Lord Christ and blessed Saviour, which hast giuen mee thy body to bee my meate, thy blood to be my drinke, thy soule to be my redemption : enter now the chamber of my heart, with all thy vertues, graces, & spirituall benedictions: adorne it & make it beautifull, and dwell in it for euer, and graunt that the memory of thy most bitter passion, & of all other thy wonders and benefits may neuer slip out of my minde, but that I may alwaies thinke on thy loue, meditate on thy mercies, and thanke thee for thy goodnesse, which hast done so great things for thy Church thy chosen, and for my soule, *Amen.*

*A Praier after the receiuing of
the Communion.*

AWay from me all ye workes and
 workers of iniquity, out of mine
 heart all euill thoughts, out of my
 mouth all euill wordes, from mine
 hands all euill deeds, for I haue made
 a couenant with my God to serue
 him with all my strength, with all
 my soule, and with all my members,
 and hee is come to dwell in mine
 heart. Oh (my G O D) and oh my
 mercy! how can I giue thee worthy
 thanks, which being King of Kings,
 and Lord of Lords, hast not scorned
 to visit my soule, and to come vnder
 the roofe of my poore dwelling?
 Teach me (O L O R D) to loue thy
 loue, and for thy loue to denie all
 vngodlinesse and wordly lusts: teach
 mee to leaue this world for thee,
 which for my sake leftest Heauen to
 come downe to mee, and gauest thy
 selfe vnto mee, being made my bro-
 ther in thy birth, mine example in
 thy

thy life, the price of my redemption
in thy death, my food and nourish-
ment at thy Table, my reward in the
Kingdome, mine wholly and what-
soever thou art. I cannot utter the joy
of mine heart : I cannot conceiue
words to expresse my thankfulnesse :
If I had the tongues of men and An-
gels I cannot speake sufficiently to
thy praise. Grant (O Lord) that I
which haue receiued so much from
thee, of thine, thee thy selfe, may in
all things indeauour to bee to thine
honour and praise. *Amen.*

*My Thankesgiuing after G. O. D. had
raised me vp from the bed of
my sicknesse.*

I Haue a song of praise to sing to the
Lord, O L O R D thou hast hol-
pen me, and comforted me : when I
had receiued the sentence of death
in my selfe, thou saidst vnto me, Live.
when my life drew neere vnto the
pit, and to the buriers, thou saidst vn-
to me, Returne. I had now almost im-
braced the dust, and claimed my kin-
dred

dred in the graue, saying to corruption, thou art my father, and to the wormes yee are my mother, and my sister: I had giuen ouer all hope of life, and said in my weakenes, I am cut off, I shall no more returne to see the sunne: yet thou gauest life, which art my light and comfort, thou gauest strength; and madest me againe to reioice with my friends, and to visit my dwelling. Though thou breakest me with breach vpon breach in the day of my distresse, though thou powrest out my gall vpon the ground, though thou tookest mee by the necke, and shakedst me in peeces, and settedst me vp as a marke for all thine Archers: yet haddest thou mercy on me, to spare one, that thou wouldest not put out all the light of my children in one day; & take both their parents from of their heads at once. I should haue desired, as did old *Simeon*, when thou hadst set me on the way, *Lord now lettest thou thy servant depart in peace*: I should haue earnestly beg'd of God, that in death we might

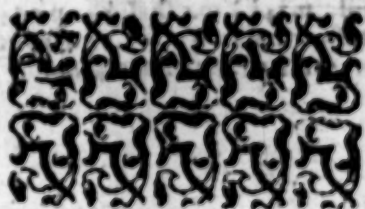
might not haue been diuided, whom
no affliction, nor sorrow, nor want,
nor euill-deuised counsell of euill
men could diuide in our liues : I
should haue reioiced as if I had found
a treasure, when I had found the
graue, and reckoned it a great suc-
cesse and benefit to haue bid *good-*
night to this world, and to haue gone
to sleepe together in the dust ; but
that my bowels were moued with-
in me, in compassion of my children:
Alasse, (quoth I) in the weakenes of
my body, in the weakenesse of my
minde, and heauinesse of my soule,
shall all these yong ones now be or-
phans ? (yet thou O God art the fa-
ther of orphans,) and shall the eye of
mine enemy see in mee and them ?
O take mee not therefore away in
the midst of mine age, spare my life,
O Lord of thy goodnesse, helpe and
heale thy seruant in remembrance of
thy mercies, visit thy sicke and pris-
oner, to giue me health, & set my feet
at liberty: so didst thou heare & heale
me, and hast done this great thing

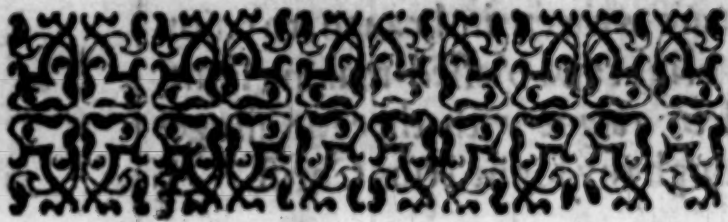
for mee, whereof I reioice. And now Lord what is that which I aske at thine hands? namely this, comfort me for the time, wherein thou hast afflicted me, and for the yeeres wherein I haue suffered aduersity: Put to rebuke the men of mine hatred, recompence their good to their soules that haue done me good: binde vp now the bones which thou hast broken in me, O Lord send me now prosperity: make me to walke worthy of my calling, to walke worthy of thee, expressing my thankfulness vnto thee, not in my tongue onely, but in my life and conuersation also. Giue me thy feare to wound my flesh, thy comforts to sustaine my heart, thy mercies to prevent me, accompany me, and follow me while here I liue; and after this life translate me to that place, where all teares shall be wipt from mine eyes, where there shall be no more death, neither sorrow, neither crying, neither shall there be any more paine, there in the company of all Saints
and

and congregation of the first borne
that are written in heaven, to enjoy
thy bright and blessed-making sight,
and to raigne with thee for all ages
through thy sonne Iesus Christ.

FINIS.

Triumphi Deo Gloria.





Errata.

Page 54. line 7. dele of. p. 58. l. 2. put in, for. p. 60. l. 17. r. my sinnes
p. 85. l. 1. for bring r. being. p. 97 in margin l. 8. r. his. l. 10. r. pure. p. 112
l. 15. r. inwards. p. 123. l. 21. r. him that was. p. 132. l. 21 r. least approbati-
on p. 133. l. 2 r. confederacies. l. 6. r. errors. p. 136. l. 9. for so truly. r. se-
uerely. p. 141. l. 12 r. yet dowe say. p. 153. l. 12. r. as through p. 155. l. 2. r. for
reard r. regard. l. 15. r. of all flesh. p. 158. l. 10. for power r. praying. p. 164.
l. 22. r. as a blasphemer. p. 166. l. 25. r. your hand p. 173. l. 7. in some,
dele and haue power, and l. 21. in some for shall. r. should. p. 177.
l. 2 in some. for vchangeably. r. vcharitably. p. 178. l. 11. dele brother
p. 182. l. 25. for immunity. r. munition. p. 184. l. 9. in some for know. r.
burne. p. 198. l. 7. r. Iudas. p. 199. l. 16. r. Is it not now. p. 201. l. 21. for
hoasts r. houses. p. 217. l. 8. for concerne. r. conceue. p. 220. l. 17. r. here
are we &c. l. 8. r. word of euill. p. 245. l. 10. r. shall be. p. 254. l. 3. r. the
examined. p. 264. l. 25. for mistery. r. misery. p. 265. l. 3. r. application. p.
268. l. 14. for show. r. flow. p. 271. l. 25. r. not withdrawing.

